

Quakerism

NO

CHRISTIANITY.

Clearly and abundantly proved, out of
the Writings of their *Chief Leaders*.

WITH A

K E Y,

For the understanding *their* sense of
their many Usurped, and Unintel-
ligible Words and Phrases, to
most Readers.

In Three Parts.

By JOHN FALDO.

*He feedeth of ashes, a deceived heart hath turned him
aside, that he cannot deliver his soul; nor say, Is
there not a lye in my right hand? Isa. 44. 20.*

*If therefore the light that is in thee be darkness, how
great is that darkness! Mat. 6. 23.*

London, Printed by Ben. Griffin and are to be sold by
Jo. Robinson at the Golden Lyon in St. Pauls
Church-yard, and Rob. Boulter at the
Turks-head in Cornhill. 1673.



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THE PREFACE.



IF we had been born only for our selves, or all our concerns were entire between God and our own Souls ; to live ignorant of, and unknown to the World, would make up a considerable share of our present negative happiness : and put a bar betwixt us and those griefs, which enter so plentifully (beside other passages) by the eyes, and ears. But above all men, he that is so hardy as to peep out of the Press, doth run the Gantelope ; and exposes himself to the scourge of tongues. And let his Work be ever so worthy, or unworthy ; he is like to taste both of the good, and bad report. Of which kind this undertaking of mine is, or of what degree in either, is not so much mine, as yours (now) to judge.

'Tis rare to find a Work pretending to the service of *Truth*, and *Souls*, whose Author doth not warrant it with a Call from God : yea, though it be vain, frivolous, or trite, or (which is worse) of a direct contradiction to its pretendments ; even the unhinging of the most important Truths, and perverting so far as prevailing.

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I am not very willing to trouble the Reader, with a History of the production of this Discourse; it being little material *how* it came to pass, but *much* to what purpose: which is all that is worthy of consideration to the Reader. Yet I will venture the vindication of my self from the itch of writing, so far as to tell my Reader; that besides a common view of the evils herein discovered, and opposed; the attempts that have been made by the men of my present Controversie, upon those Quarters to which the Providence of God hath assigned me, hath given me some more than ordinary advantage in the knowledge of the Cause.

I have with some regret observed, that the contempt, troublesome, and disorder of these kind of Adversaries; have been taken for a sufficient indemnity, and excuse to the more able Pens, from stooping to such an undertaking as this: except some few, who have well detected and smitten some of the Heads of this monstrous *Hydra*. I have reason therefore to conclude, they will excuse me from presumption, in attempting (what they have omitted) both *root*, and *branch* at once.

Certainly all Souls are precious, and such a Harvest as becomes the utmost diligence of the most excellently qualified of the Lords Labourers. Our dear Redeemer came not to save only the wise, the prudent, the rich, and the honourable; but their Souls also, whose Cabinets are covered with Rags, and whose intellects cannot taste, and are much beneath School-niceries: of which number are the far greater part of those to whom the

Gospel

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Gospel is sent, and to whose capacities the gracious God hath vouchsafed to accommodate the more material parts of it.

He is a great stranger in our *Israel*, who observes not the great shoals that have been taken in the net of Quakerism, especially in the Country, where Ministers in good earnest for promoting soundness in Faith, and holiness in Life, are but thinly sown: yea, and in the great City of *London* also, where means are not wanting, but as great Lights shining as the present World enjoys: if persons were but humble, and industriously faithful, there would not be one Quaker there.

But what if in Country, and City also; men slight their advantages? and will rather follow an *ignis fatuus* that meets them in their wanderings, or some dark-lanthorn-man that shall obsequiously impose his disservice; than to be at the pains of opening their eyes, and walking by the Scripture light, and directions, ministred by those, whom the Lord hath gifted for, and called to that worthy (yet painful and reproached) employment? shall they be so tetchy, or so stately; as to leave them to the perdition of their own sloath, and folly? our Lord and Master bids us to *go out* Luk 14.23. *into the high-ways, and hedges, and compell them to come in.* O let it never be said, (and that deservedly) that Satan and his deluded, and deluding Instruments, are more industrious, and skillfull to *destroy*, than we are to *save* the precious Souls of men! Sure I am, our work is more *righteous*, and our reward will be more *rich* than theirs.

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By how much the more trifling those devices are, by which they are ruined; so much the more inexcusable are we, if we endeavour not their security. Our work will not be valued by our Lord, altogether by the parts laid out therein; but also (and much more) by the faithfulness, tendency, and blessed effects. I am debtor (saith the great Apostle) to the wise, and to the unwise. Our Lord Jesus, the great High Priest of our Profession; hath pity on the ignorant, and those who are out of the way. Many who need our help herein, desire (and it may be deserve) it not; but God who needs it not, both deserves, and commands it.

If any shall say, that it is not fit we should write against the Principles of any, who fall under the same condemnation, or stand by the same favour with our selves: let such know, that Theft is not the more just or amiable, nor we to be more reconciled to it; because two Thieves were crucified at the same time, and on the same Cross with the just and holy One. Nor yet is a Dunghill the more to be embraced, because the Sun shines on it, at one and the same time, wherein the Meadows, and Gardens are refreshed by its beams.

And it is far from our Duty, or Charity to be so cruelly friendly, as not at all times to endeavour the *Confirmation* of those who stand free from the stains of such Errors; and the *Reformation* of those who are fallen into them, by Spiritual, and rational weapons: which will wound none, but those who love their guilt, and darkness rather than light.

More-

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Moreover, were this Treatise an intermeddler with differences of less than a Fundamental import, there might be some room for the pleas of unity, and forbearance; to supersede those of (meer) verity: but when it concerns the Christian Religion as such; those Errors which will as certainly damn as adhered to; which would render the Holy Scriptures unnecessary and dangerous; the blood of Christ, Prophets, Apostles, and Martyrs to be Childishly lavish'd away: and all the warm disputes of serious Christians about the more weighty parts of the mind of God expressed in the Scriptures, to be but *vain* janglings of men, contending who should hit that *white*; which, when done, would not be a Prize of a half-penny value: yea, when it concerns those prevailing Errors, which would blot out, and strikes directly at Christianity, and would render Heathenism (divested of its more noble and rational parts) the highest perfection to be aimed at by mankind in this world; and the life to come, a fancy dwindled away to a just nothing.

It must be more than justifiable in the eyes of all men, except theirs; whose Scepticism, or indifference in matters of a Religious concern, is arrived to that perfection, as to have them all equally doubtful, or acceptable to them.

The Doctrines of Christianity common to men called Episcopal, Presbyterian, Congregational, Anabaptists; are no farther here concerned, than vindicated. And for Worship and Order, nothing is here agitated to the reproach, or displeasure of any; who are not against all things

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called (by some reproachfully, and as ignorantly)
Forms.

To be contentious is an offence the Scripture condemns, with no little keenness ; whiles it exhorts to contend *earnestly for the Faith, once delivered to the Saints* : from which I conclude, that though I contend against Quakerism with some symptoms of zeal, I am not therefore contentious : neither can I esteem it the part of a Neighbour, to look on the deplorable estate of those, wounded both in head and heart with this disease ; and like the Priest and Levite in the Parable ; pass by on the other side, as unconcern'd : nor yet to stand gazing with a seeming amazement, and all the help I afford to them, to be only to cry out **Unclean ! Unclean !** whiles they who hear these clamors, and whose soul-humours prepare them for the infection, are not thereby one whit the more startled at their danger.

I have observed that of the sort last mentioned, are those Professors especially ; whose Judgments are very weak, and their Conceits very strong : who have *obstinately* relolved into many sins, and especially those of omission ; as, attending conscientiously on the Ordinances of Christ, Family Worship, and serious Instructions of those under their Charge ; contrary to the plain mind of God, revealed in his Word ; the serious and importunate solicitings, and intreaties of their Teachers ; and the checks of their own Consciences : to save all have fallen into Quakerism ; whereby their pride, conceit, idleness, covetousness, and disrespect have been adopted into, and made a part of their Religion it self ; and thereby they have
secured

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secured themselves from those batteries, which were before somewhat wounding, and grievous to them.

And it is no less matter of lamentation, that the far greater number of men and women, are so grossly ignorant in the things of God, and regardless of their eternal concerns, that brutish sensuality, and the examples of a sottish benighted world, are the only Compasses they steer the course of their lives by. So that, when they are by any means prevailed with to be serious, and to consider the things of their everlasting Peace; they know not which way to turn themselves, the way of God is dark before them; in which they are so little instructed, that they know not their *right* hand from their *left*. They are easily convinced, that the way to Heaven lyes not thorow drunkenness, swearing, lying, uncleanness, injustice, and such plain and reproachful Vices. Religious they must, and are willing to be: but, without the special, and almost miraculous guidance of the good Spirit of the Lord, they are most likely to fall in with the grossest delusions; and mend their conditions at no better rate, than removing out of one quarter of the Devils Kingdom, into another far more dangerous; and wherein they may more peaceably, and confidently go down to the Chambers of death. And when this is done, Satan and they are agreed, all is quiet again; and the poor betrayed vanquished Souls triumph, as the only Victors.

And it is no wonder that those should have undisturbed present peace, who know no *God* above that

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that they call the *Light in their Consciences*; whiles they comply with its *dictates*, how leud and erroneous soever they be. Let such seriously weigh
Mat. 6. 23. these two Texts of Scripture : *But if thine eye be evil, thy whole body shall be full of darkness; if therefore the light that is in thee be darkness, how great is that darkness!*
1 Cor. 4. 4. *I know nothing by my self, yet am I not thereby justified; but he that judgeth me is the Lord.*

Those Histories that have derived to us the knowledge of those Errors, and Heresies that sprang up among professed Christians in several places and ages, have not been accounted superfluous, nor their respect worn out in many hundreds of years continuance; how much more concerned should we be, to have the knowledge of those born in our own age, and (which is more dolorous) brought forth in our own bowels, the Land of our birth and abode? but worst of all, one, such a Monster, which hath devoured (almost) all the rest, and digested them into one body with a vast addition: a Monster! whose description must alway be concluded with an *& cetera*, as Geographers leave a space for the *Terra incognita*.

And, I believe, that this piece, is as full a compendium of the *Quakers* Tenets, as any that have come forth with the like Proofs out of their own Authors; which hath cost me more pains to collect, and understand, and digest into some order, than their confutation. Though, I suppose, who reads the Book thorow, will find somewhat of advantage, more than meerly concerns *Quakerism*.

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I confess, the Book hath exceeded in *bulk* my first intentions, and indeed, I found, after I had launched a little into the work, that *the way of Jer. 18.23. man is not in himself, it is not in man that walketh to direct his steps.* I was launched into such an Ocean for vastness, and saw so many Rocks in my passage, that I could not satisfy my own Conscience to send this into the world; without clearing the *difficulties*: which for all my *honest Narrative*, and *downright Confutation*; might wrack the Faith of many a Soul. I should be glad to see so publique a Christian Spirit, as to be at the Charge of Printing many thousand small Pieces of four or five sheets, fitted to the genius of the meanest capacities, and distributed over the Nation *gratis*: which might discover the Principles of the *Quakers*, to the securing of many: who being entangled with their outward appearance, and profession (in *words*) of the great and main Principles of Christianity, are soon ensnared *past* recovery; without an extraordinary good hand of God. And I doubt not some will be found who are well acquainted with their Tenets, and evasions; who will willingly undertake (by Gods assistance) the writing of what might be serviceable that way. By this course have the *Quakers* more encreased in the Country, than by all others; for where you shall find *one* sheet against them, you may find a hundred of their *Pamphlets*, which are generally put into their hands by the *Quakers*, at the *cheap* rate of *accepting*: though poyson taken into the *Body*, and delusions into the *Soul*, are ever dear and costly.

But

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But to the unwillingly mistaken, among the people called *Quakers*; and such whose inclinations are towards their Principles, and Practices, known by the name of *Quakerism*, I do solemnly profess, That I have the witness of God, and my own Conscience; that I heartily desire the welfare, and Salvation of all sorts of men, whatever notions they fall under, and however disobliging in their carriages towards *me* in particular. And although, I hope, I shall not *justify* the Opinions called *Quakerism* till I dye; yet I am perswaded there are many called *Quakers*, whom the Lord will turn from their way, (which is not Christs) and sanctifie them by his Spirit, and justifie them through his Grace, by Jesus Christ: even that Christ, who, as God, is every where, and, as Man, is ascended above the visible Heavens and Skies. If sincere protestations of my righteousness, and sincerity in this matter; and the verity of what I have written would prevail with you, my Spirit is clear, and I doubt not but my Pen might be as serviceable to it; as some of those whose interest is *too great* in you. Yea I know not that *suffering* I might embrace without *sinning* against God, but for Christ sake and yours I should not *long* to be baptized with. I beg of you in the bowels of a Christian, that you would not slight the Truth, and Scripture-evidence here presented to your view. The *Quakers* have no Miracles to bind you to their perswasion; and sure the Truths contained in the Scripture, and right reason; may match all other visible demonstrations. You venture hard, to Father all your Opinions on the *immediate inspirations*; and your affections and practices on the
motions

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motions of that Spirit, who is God : which if it prove to be otherwise, (which will be as certainly as God is Truth) your *early* repentance may be accepted ; but your *late* repentance will make little for your comfort : I would not then be in your condition for more *Worlds* than there are Stars in the Firmament. I beseech you do not think that God hath given you the *reason* of men, to be serviceable to you only in the affairs of *this* world ; and not to be exercised at all in discerning *truth* from *error*, *good* from *evil* ; of a Spiritual and *Religious* nature. The *new* creature, is the creature *renewed* ; that is, Body, Soul, and Spirit so *enlightened*, as to know God in Christ ; so *sanctified*, as to be devoted to him, in whatever service he shall command, and to make a Heaven of nothing on this side the full Vision, and enjoyment of his favour, and glorious presence in the other world, or the world to *come*, and what will necessarily result from thence.

If you think me too smart in some passages in the Book, be pleased to consider ; if against *Persons*, it is against those your *misleaders*, who are to be blamed at a sharper rate than good *Eli* chid his Sons, and was therefore rebuked by God to the breaking his *heart*, his *neck*, and the loss of a great priviledge besides : if against *sayings* or *opinions*, I have fully proved them *gross* falsehoods, foolish and pernicious lusts and errors : and I know not how to call *gall* and *poysen*, by *sweet* and *lovely* names. I must alter my stile according to the matter and occasion, or they would agree like Harp and Harrow ; and I assure you it is neither my conscience, duty, nor design, to commend their
Opinions

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Opinions to the world. Do not say, I intend here
by your persecution, for it is far from my principle;
and natural temper also; and I know nothing that
men who are your Adversaries can do more to pro-
mont your Tenets, and Party: though suffering
without further evidences of truth as the cause, is
a poor foundation of Religion.

Your Souls Servant,

*November 23.
1672.*

JOHN FALDO.

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*that according to their own professed principles)
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contemn all rational demonstration, and make their
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stration to themselves of the principles they hold.*

Scrip-

S
Book.
Deut.
Job.
John.
John.
Acts.
1 Cor.
2 The.
2 Tim.
1 John.
1 John.

Job.
Psal.
Jer.
Mat.
JOHN

Rom.
Rom.
Rom.
Rom.
1 Cor.
2 Cor.
Rom.
Colos.
Colos.
1 Pet.
2 Pet.
James

Scriptures opened.

Scriptures opened in the First Part.

Book.	Ch.	Ver.	Pag.	Words.
Deut.	5	32	17	<i>The word is nigh thee &c.</i>
Job.	26	13,14	74	<i>By his Spirit he hath &c.</i>
John.	4	23	64	<i>Worship the Father in &c.</i>
John.	14	6	97	<i>I am the way &c.</i>
Acts.	24	16	71	<i>Conscience void of offence &c.</i>
1 Cor.	3	6	122	<i>The Spirit of God dwelleth &c.</i>
2 Thes.	2	4	64	<i>Sitteth in the Temple of &c.</i>
2 Tim.	3	15	103	<i>And that from a Child &c.</i>
1 John.	2	22	64	<i>Antichrist that denyeth &c.</i>
1 John.	2	27	62	<i>But the anointing &c.</i>

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Job.	23	4	29	<i>I would order my cause &c.</i>
Psal.	85	9,10,11.	58	<i>Mercy and truth are not &c.</i>
Jer.	5	2	14	<i>Liveth, surely they swear &c.</i>
Mat.	6	11	24	<i>Give us this day our daily &c.</i>
JOHN	1	9	84	THAT WAS THE TRUE LIGHT &c.
Rom.	10	8	94	<i>The word is nigh the &c.</i>
Rom.	5	14	21	<i>Nevertheless Death reigned &c.</i>
Rom.	4	8,11	50	<i>His faith was imputed, &c.</i>
Rom.	10	15,18	20	<i>Have they not heard, &c.</i>
1 Cor.	1	17	39	<i>Not to baptize, but to preach.</i>
2 Cor.	5	16	108	<i>We know no man after the flesh.</i>
Rom.	4	2,5,6	57	<i>Faith accounted for &c.</i>
Coloff.	2	14	4	<i>Hand writing of Ordinances.</i>
Coloff.	1	27	98	<i>Christ in you the hope &c.</i>
1 Pet.	3	19	22	<i>Preached to the Spirits &c.</i>
2 Pet.	1	19	98	<i>More sure word—day star arise</i>
James.	2	14,21,24	55	<i>And not by faith only &c.</i>

In

Scriptures opened.

In the Third Part.

Bock. Ch. Ver. Pag. Words.

Gen. 6 1 7 *My Spirit shall not alway strive.*

2Chr. 6 2 18 *House of habitation for thee.*

Nehem. 3 19, 20 10 *Thou ledst thy people.*

Job 32 3 11 *The inspiration, &c.* (rit.

Psal. 139 7 13 *Whither shall I go from thy Spi-*

Psal. 25 14 28 *The secret of the Lord is with.*

Joel 2 28 36 *I will pour out my Spirit on all flesh.*

Luke 2 46 55 *Found him among the Doctors.*

Acts 1 24 40 *Of these two thou hast chosen.*

Acts 2 16, 17 49 *I will pour out, &c.*

Acts 14 17 49 *Not himself without witness.*

Acts 26 13 41 *I saw in the way, a light.*

Rom. 1 19, 20 48 *Seen by the things made.*

1Cor. 9 1 42 *Have I not seen Jesus Christ?*

1Cor. 7 6, 7, 12 54 *Speak I, not the Lord.*

1Cor. 15 8 43 *He was seen of me also.*

1Tim. 3 2 54 *In season and out of season.*

Hcb. 5 12, 14 52 *For the time ye ought.*

1 Joh. 1 1 41 *We have seen with our eyes.*

Errata. Part 1.

Title Page l. 15. r is. 1 Part p. 3. l. 32 blot out *as Julian*
Apostata. p. 2. l. 29. blot out *not.* p. 30. l. 3 read *untrue.*
 p. 34 read *from, and let, to not on y as a Parenthesis and the*
Quakers words. p. 41. l. 23 blot out *sixthly.* p. 43. l. 4 read *pro-*
perities. p. 67. margin, read *Beccani.* p. 126. l. 26. read *though.*
 Part 3.

Pag. 21. l. 20. read *mutantem.* p. 5. l. 17. blot out *and is.* p. 46.
 l. 3 read *will benefit.* p. 50. l. 31. read *Θεοπνεύς &c.*

Scriptures or Scripture, which are used indifferently as
 expressing the written Word, either in the singular or plu-
 ral number, I desire you not to charge a false concord on
 me, where the Relative may not be of the same number
 with the Antecedent; I using the word often, writ it in my
 Copy short *Ser.* leaving it to the Printers discretion.



Quakerism no Christianity.

PART. I.

CHAP. I.

The Explanation of the Title.

SECT. I.

THAT I may inform my Reader of the true state of the Controversie agitated in the ensuing Treatise; I hold my self bound as a rational man; and as a Christian, (the Controversie being of a religious Concern) both to state the main question; to which I shall endeavor, that all those which are subordinate, or by me pretended to be so, may be plainly reducible; and also to open the terms, that I may neither write, nor my Reader be led into a thicket of impertinencies: but as it may be clear and conspicuous; whereof I affirm; so also, the Reader may be able to judge, how much what is offered is to the purpose.

I need not trouble the Reader with any further account of the question then the title; wherein I affirm, that *Quakerism is no Christianity*, which if it be not only sufficiently proved, and clearly, but also abundantly;

§.1.

§.2.

I shall not doubt but all honest hearts who shall peruse this discourse, will be irreconcilably alienated from all appearances of so horrid an Imposture; And I am not altogether out of hope, that many of those who have inclined, or adhered to those woful tenets, or persons here discovered, with a design to elevate their Christianity to a higher Standard of Purity, will be convinced, that instead thereof they have but plunged themselves into the ditch of the grossest delusions, and made work for repentance.

S E C T. II.

S. I.

For the term Christianity, we are not to understand by it all those matters of faith and practice; which Christianity doth oblige us unto, for Christianity is a large and noble thing, which is not only a curious Garden, which hath in it that which common Fields, yea, and common inclosures are not furnished withal, but also doth take in, (beside what is peculiar to its self) all that is worthy in those Religions which it hath superseded and outstript; yea, whatever is good and commendable among the very Heathen, according to that of the Apostle, *Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any vertue, if there be any praise, think on these things.*

Christianity (in a full sense) consists of those principles of faith and life; that Worship, Order, and those Ordinances; which have not only a respect to Jesus Christ the Mediatour between God and man in his lapsed state: but also that frame of them which is proper to the Gospel or New Testament-Administration;

stration; which was constituted by Christ while he was manifest in the flesh, and after he had actually finished the meritorious part of our Reconciliation and salvation, and as God-Man united in one Person, was invested with all Power both in Heaven and Earth, according to that Scripture, *All Power is given unto me in Heaven and in Earth*; and that full Text to this purpose, *and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the Cross: wherefore God also hath highly exalted him; and given him a Name which is above every Name, &c.* A Christian in the narrowest sense, is one that owns the only true God, and Jesus Christ whom he hath sent to be the Lord and Saviour.

Mat. 28:18

Phil. 2:10,

11.

§. 2.

That this account of Christianity may be understood aright, I shall spend a few lines (and as few as I can) to inform of the difference, between Christianity as such, and those other things which Christianity obliges to; which yet may be where there is not any the least footsteps of Christianity.

§. 3.

To know and acknowledge (in some way) the one and only true God, Creator of all things, or dependence on, and subjection to him; the love of God, our Neighbour, and our selves; Justice, temperance, and all other duties, which by the Light and Law of Nature we may be convinced of; these a man may be exercised in, and yet be nothing of a Christian, and so were some of the Heathens, who not only were altogether ignorant of Christ, but also opposed him and the Christian name, as *Julian Apostata*.

§. 4.

To come yet nearer, the Church of Israel under *Moses's* Administration; who had not only the

Moral Law, or Law of Nature, given forth by God himself, but also the Promises, Descriptions, Types, and Shadows of Christ the Redeemer; through the faith of whom all them that were saved came by their salvation: yet their state was not (in a strict sense) Christian, nor the Law and Administration under which they lived, and to which they subjected Christianity: which I shall confirm by some essential exceptions.

§. 4. Christianity necessarily includes the faith and belief of Christ already come, a Christ crucified that died, rose again from the dead, is ascended, &c. *Without Controversie great is the Mystery of Godliness, God was manifest in the flesh, justified in the spirit, believed on in the World, received up into Glory, 1 Tim. 3. 16. This was Christian Godliness, But we preach Christ crucified, to the Jewes a stumbling block;* this Christ as come and crucified, was the main basis of the Gospel and Christianity.

§. 5. Christianity necessarily includes the belief of that particular, and numerical man, *Christ Jesus*: who was born of the Virgin *Mary*, and was of the seed of *Abraham* according to the flesh, to be the Christ of God, that was promised to come in due time. *I said therefore unto you that you shall die in your sins, for if ye believe not that I am he, ye shall die in your sins, John 8. 24. Therefore let all the House of Israel know assuredly, that God hath made the same Jesus whom ye have crucified both Lord and Christ. Acts 3. 6.*

§. 6. These were new Articles of their Creed, without the belief of which they were such as had nothing to do with Christ, as their Mediator.

§. 7. Again, the whole frame of the Administration was altered from *Moses* to *Christ*, even the man *Christ Jesus*

Jesus as well as God, *bath in these last days spoken to us by his Son*, Heb. 1.1. *And Moses verily was faithful in all his House, as a servant, for a Testimony of those things which were to be spoken after; but Christ as a Son over his own House*, Heb. 3.5. We have now nothing to do with *Moses Law* as such, and also the manner of Administration, which is not in a multitude of carnal observances, types and resemblances, but in that way which is more real and more purely spiritual: *But the hour cometh, and now is, when the true Worshipers shall worship the Father in spirit and in truth*, John 4.23. They were to worship him in the spirit before; for where the heart was not in the ceremonial and typical worship they were not accepted; and God never indulged hypocrisie: the meaning must therefore be, That spirit must be taken in opposition to those carnal Ordinances, and the material Temple, and Truth, in opposition to those Types, which were not a Lie, but were only the shadows of good things to come.

I might enlarge to the Officers, Offices, and restrained Extent of the Mosaical Administration; and shew that in all it is Alien to the Administration of Christ come; and that wherein Christianity consists. For if that [Ministration] which is done away was glorious; much more that which remaineth is glorious, 2 Cor. 3.11.

Now to resume the intent of what I have said, observe, that neither the natural light and practices of Heathen, nor the revealed light, law, and practices Judaical were Christian (as such) though the latter, (a great part of them) had a respect to Christ, and the medicinal and remedying part of Religion.

And the Jewes, who were immediately before, the Church of God; yet when the Administration was

Quakerism no Christianity:

changed, they were cut off from the Church, though they retained their Morals and those Ceremonial Respects to an expected Messiah, if they did not admit into their Creed or faith the Articles aforesaid, viz. a Christ come; That Jesus who was crucified was the Christ, and that he was the Supreme Head and Administrator to the Church of God, and those who did so were transmitted into the Christian Church, the other being dissolved.

SECT. II.

§. 1. Having expressed with what brevity I could, what Christianity (as such) is: I shall in a few lines give an Account what I intend by the term *Quakerism*.

I do not mean thereby, that all that are called and reputed *Quakers*, are no Christians; for my Charity is large enough to believe, That many of them would abhor the principles of their Leaders, did they but well understand them: for whose sakes in part I have undertaken this Discovery.

Quakerism is a Heap of Tenets, with the usurped Names of true Christian Principles, which are yet really no such things, but subverting both Foundation and Fabrick of Christianity; and I call him a Quaker that professes the light within every man to be the only Lord and Saviour, and very God. So that when I say, *Quakerism is no Christianity*, I do not say, that common Civility, Justice among men, or whatever of their principles or practices which are morally good; for these are generally owned as the principles of those Christians, whom they separate from, and bitterly reproach as Antichristian; and it cannot be for want of Instructions or Examples in such kind of goodness, that they

they withdraw from the serious Professors, that are as far from their opinions as the East is from the West.

CHAP. II.

The Beginning of Quakerism different from, and opposite to Christianity.

SECT. I.

THE first Argument which I shall begin my attempt with shall be from the beginning of *Quakerism*; which I shall take notice of under two Considerations.

§.1.

First, the manner of the beginning of *Quakerism*.

Secondly, the time of its beginning.

Both of which I shall prove exceedingly to oppose, or differ from the beginning of Christianity.

The Christian Religion or Christianity was first introduced by the preaching of the promised Messiah to be come into the world; whose humane Person was pointed at by *John the Baptist*, and visible to the bodily eyes of a multitude of beholders. *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the World: This is he of whom I said, after me cometh a man which is preferred before me, for he was before me.*

§.2.

But *Quakerism* was introduced by preaching a Christ within every man, born within every man, which was never seen with the bodily eyes of any man; and this Testimony of *John* concerning the true Christ perverted, for the maintaining of their feigned Christ.

§.3.

And as you give up to that measure of light in your own Consciences, and wait to be guided by it, and exercised in it, you will know Christ revealed within you: Watch

whom you are looking for without you, and put his day far off from you; and so you live in want of him, and know not how to come to him, nor the place where to find him; but live in the dreamings, and night-visions, and have a talk of him, and what he hath done for you, and so spend your precious time in slumbring and dreaming, &c.

This Quakers Text will bear a large Comment, but I will take notice of that only which is to the present purpose: here is preached a Christ within, in opposition to, and contempt of a Christ without, which John preached, and that faith and hope of the Saints, (which according to the Scripture are the substance of things not seen, and the evidence of things hoped for) reproached as a slumbring fancy, and a nocturnal dream. But if you would infallibly be convinced of the gross darkness wherewith this sort of men are benighted, or their palpable knavery and impudence in abusing the Holy Scripture, weigh the following instance out of the preceding Author.

§.4.
Morning
Watch. 2.5

Then God sent him [John] to bear witness to the light, which in him was made manifest, that all in the light might believe: and he called unto others to behold him, and said he was the Lamb of God, and was to take away the sins of the world; and least you should mistake him, and guess that a man that could but write his name should not have so little wit or modesty, as to expound that text of Scripture after this sort: he quotes chapter and verse, John 1.9. and the next word is (mark) in a parenthesis, lest his folly should not appear to all men, who should have the hap to read him; and moreover, at the close of the period, after he had made a further blind comment on the text; he glories in his shame with a, *Weigh this truth all ye Priests and Professors, and powder it in your hearts:*

no words big enough to express its madness.

SECT. II.

Christianity made its way not only by the truth and purity of its doctrine; but also by such and so many signs and wonders wrought before multitudes, as were convincing to its most malicious and prejudiced adversaries, and that not only by Christ himself but also by his disciples and servants, both before and after his death.

§.1.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth, Luke 22. 4. but men may speak many good words, and yet both say and do at other times bad enough: but Christ appeals to the faces of his worst Adversaries; *If I have spoken evil, bear witness of the evil,* John 18. 23 But if forcible right words would not make way, Christ exhorts them to believe for the very works sake; and these were not ordinary works or wonders, and miracles neither: *If I had not done among them the works which none other man did, they had not had sin.* And as himself, so his servants introduced Christianity with the same holy pomp and state of the Mighty, and miraculous works of the Power of God, bearing witness to the truth of their doctrine.

Long time therefore abode, they speaking boldly in the Lord, which gave Testimony unto the word of his grace, and granted signes and wonders to be done by their hands, Acts 1. 3.

But Quakerism made its way by, and began in blasphemies against the Lord Jesus Christ of Nazareth, whom the Apostles preached: by gratifying the pride, idleness and giddiness of both Professors and prophane,

§.2.

profane, as will appear abundantly in the following discourse; and by decrying the Scripture of the Old and New Testament, as a dead Letter, and altogether useless, if not mischievous: *Your imagined God be-*

Sword of the Lord drawn p.5
Fox the younger Gen. epist. p.4.
 yond the Stars, a day of calamity will come upon them who have worshipped and do worship an unknown God at a distance, and pretend the worship of the true God. And if we will not believe the Quakers for their words sake, (which swell big enough with vanity, folly, nonsense and error) we are like to continue in the truth still for all them. There have been some of them who have been sensible of this defect, and have attempted to supply it, to the cracking of their credit, some to the loss of their lives: *George Fox* hath found a plaster for this sore, which I shall produce: that you may give your judgement whether it smell more of the Fox or of the Goose.

FOX.

§.3.
The great Mystery of man;
the great Spirit, which be signes and wonders to the world,
Where p.3
 Which many prayed by the Spirit, and spake by the Spirit; did not shew miracles at the Tempters Command; though among Believers there be miracles in the great Spirit, which be signes and wonders to the world, as *Isaiah* saith; When I read this, I had much ado to keep my self from laughing; but the weightiness of my thoughts on this imposture, soon helped me to reduce it to a compassionate smile. Indeed, I think, him crafty like the Fox, not to venture his carcass in attempting any miracles but in spirit, and yet more a Goose to call them signes and wonders to the world, which the world never saw, nor could have wondred at, if *George Fox* and such as he had not blabbed of them. But I must not let pass his fathering his absurdity on the Prophet *Isaiah*; the words he intends must be in *Isa. 8. 18.* Behold I, and the Children whom the Lord hath given me, are for signes and for wonders in *Israel*; I find not the word [*Signes*] any where else

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else in that Prophecy he hath a strange spirit of discerning, that can find in that Scripture any thing of Miracles wrought in the spirit; for indeed they themselves were the wonders, that is, they were wondrous at: so may the Quakers well be, but in a far worse sense, or for a worse cause. I may the lesse wonder at George's boldness with *Isaiah*, seeing a great Rabbie of the Quakers hath said that he is as good a Prophet as *Isaiah*. Who would conceive that so blockish a person as this, should be the Fore-man and Chief in account among such a number of such singularly discerning spirits as the Quakers? but as among wise men the wisest are most highly esteemed, so among others the veriest.----

SECT. III.

Christianity entred into the world with ravishing Songs, and *Hallelujahs* of the Angels, and heavenly Host, the Songs and Thanksgivings of *Mary*, *Elizabeth*, *Zechariah*, *Simeon* and others: with the healing of all sorts of diseases, casting out devils out of the possessed, preaching the glad tidings of the Gospel of Peace, and what might express the Sun of righteousness to be risen on the World, with healing in his wings. I need not finde you out the places of Scripture which speak these things.

§. 1.

But Quakerism entred the world as if Hell were broke loose, and possessions by Satan were to make way, and fit souls for the Quakers spirit. Instead of that serious compunction, that seized gross and black sinners upon their conviction; and the consolation that was let into their souls by the joyful sound of remission and salvation, through a crucified Jesus: O the Hell-dark expressions of the Quakers Preachers! the frightful

§ 2.

frightful and amazing words, both for matter and manner, wherewith they first attempted poor silly men and women; whom they frightened almost out of their wits with their dismal noise, whose eccho remained in their ears, when their words were forgotten. What bitter Curses and Execrations did they poure forth against all that made any opposition, (though most mildly and rationally) against their unheard of innovation? what disturbing of Congregations, and reviling the most serious and faithful Pastors? while those whose faults they have made use of to bespatter the guiltless, might remain quiet enough, as not so dangerous and adverse to Satans interest and Kingdom. How generally were their Meetings, either silent, or taken up with the sudden, and violent irruptions of dismal howling and horrible roarings? persons suddenly taken as with the falling-sickness, shaking and foaming at the Mouth, and some lying flat on the ground as stark dead? some such things as these I have seen and heard; and what there are undeniable Testimonies of, are so numerous and notorious, that though you have now almost, if not altogether left the latter sort of them, you dare not deny that it was so; and if you dare to challenge this with untruth, I may requite you with a good part of a Volume of them, to keep alive their remembrance. I now proceed to my second consideration, of the beginnings of Quakerism with respect to time.

S E C T. IV.

§. I.

What I have already said in the opening the term
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Christianity, will save me much of the labour of proving (in this place) when it began to take place. I know none that assert Heathenism, or the state of the Saints before the flood, or of the Patriarchs after the flood, or the *Israelites* under *Moses's* Administration to be (in a proper and strict sense) Christian: except some of the Quakers, who date it from the reign of the light within (their only Christ) and will needs have not only Jewes, but Heathen, (and especially *Adam* in innocency to be) under that dispensation: yet I doubt not to prove both from Scripture, and also from their own Writings by necessary consequence, that Christianity is not so old as the forementioned, nor yet so young as *Quakerism*.

Some (though but few) date Christianity from the Birth of Christ: Others, with much more reason, from the Resurrection of Christ, when he had finished his Transaction for the merit of our salvation in the Person of God-Man; and from that Declaration he made of the possession of the Power committed to him, *Matth. 28. 18. All Power is given unto me in Heaven and in Earth.*

But all agree (who make any distinction) that it began immediately upon the abrogation and dissolution of the Mosaical Administration and Temple-Worship; which was above sixteen hundred years since, although (as the Scripture speaks) *The Disciples were called Christians first at Antioch, Acts 11. 26.* But the thing Christianity might well be before the name Christian so short a space. And that the Christian-Name had about that time its Beginning, appears

appears by the reply of *Agrippa to Paul*, *Almost thou persuadest me to be a Christian*, Acts 28. 8. which then, it seems, was the common appellation of Believers and Professors of the Faith of Christ; but if all this will not convince, I will adde one Text more to make down-weight.

Yet if any man suffer as a Christian, let him not be ashamed? 1 Pet. 4. 16.

Here Christianity is distinguished both from *Heathenism* and *Judaism*. Both the Gentiles and the Jews were bitter enemies to the Christian Name; and that not for the Name but the things sake; the Gentiles for their denying Idol-worship, the Jews for their deserting the Mosaical Constitution; the Gentiles for their only worshipping the only true God, the Jews for worshipping the true God, by, and through Jesus Christ the Mediatour. *And I, brethren, if I yet preach Circumcision, why do I yet suffer persecution? then is the offence of the Cross ceased*, Gal. 5. 11.

§. 3. Having adjusted the entrance of Christianity into the world in point of time; let us now compare Notes whether it agree with the Birth of Quakerism. I know but of two Arguments (such as they be) upon which they build their Antiquity, and by both of them they date their Christianity, either from *Adam* or *Eternity*. The first is from Christ the Light who was in the Beginning with God. But if they make the being of their Christianity commensurate with the being of Christ as God: I confess, 'tis but folly for any other to number days with it. But besides the notorious absurdity of this Fancy at first view, to those that dream not waking: I have already proved, that Christianity had a beginning, and that long since the Creation.

§. 4. The other Argument is from Inspirations, and immediate

mediate teaching ; which next to the light within is the main principle of Quakerism.

To this I answer, by way of grant and concession ; that there was immediate teaching and revelation very early in the world : but that wherever and whenever there was immediate teaching, then and there was Christianity : is a thing, that men who have better skill in the Scriptures, and more use of their reason than they, will be ashamed to attempt the proof of.

But if it were granted, That Inspirations divine and immediate, did constitute Christianity ; and that all who are, or were thereby conducted are to be accounted Christians : it will be long enough ere the Quakers prove they are the persons, and not long before I have proved that they are not ; as will appear when you come to that point handled at large in this Treatise.

But beside the notorioufness of the Quakers novelty, I shall fully prove it from their own Assertions ; and if they oppose one another, let them look to that, and agree among themselves as well as they can. *It is now about seven years since the Lord raised us up in the North of England, and opened our Mouths in this his spirit.* By the date of the Impression it should be about 51 that Quakerism brake forth in this Nation, and England hath this unhappiness, that it was the first Breeder of this Sect, and the North of England the part first infected I remember there is an old Proverb, (I suppose grounded on manifold experiences) *All evil comes out of the North.* But against this it may be objected, that although they were the first in England, and of late generations, yet the Religion it self is ancient. Let us therefore follow it to the root by their own direction.

After these things in the year 1648. God who had

9.5.

Mystery of the great Whore. & child. 1659.

9.6.

com-

Jo. While compassion on his people, did cause a branch to spring forth of the root of David, which was filled with virtue: for the Covenant of Life and Peace was with him, and he spread and shot forth many branches; which did partake of the fatness of the Root, and the weary came to rest under his branches: in him also was the Word of Reconciliation, which turned the hearts of the Fathers to the Children, and the disobedient to the Wisdom of the just.

§.5. Observe the blasphemy of these expressions, many of which are by the Scripture spoken of Christ, and agreeing to him only; but applied by this Wretch to the first of their Sect brought forth in their Spirit in the year 1648. who it should be except *James Naylor*, I cannot guess, and it follows immediately,

And in the Year 1655. I being a branch of this Tree, viz. the Branch aforesaid; the life of its Root caused me to blossom and bring forth fruit; for the Spirit of the Lord came upon me, &c. So that whatever was the Root, the first branch of this degenerate Vine sprung forth in 48

§.8. And if the words immediately foregoing those I here quote, signify any thing, it must be a new Administration, for which the Lord was against them, (the publick Pastors) and brought night upon them, that their vision ceased. Then those Pastors had sometime the Vision and Presence of God with them, who never preached the light within to be the only Rule, the only Redeemer, nor pretended to minister from immediate Inspirations: but from the Scriptures, by which they were directed, and which were the Treasury out of which they brought forth whatever they handed (as from the Lord) to the people: but about the year 48 or 50. that way of ministration was cried down, and those principles called *Quakerism*

kerism by you inserted in their room and stead.

But let us hear another Witness, and he none of the meanest, Yea, my heart did truly unite with, and enjoy the Lord in what was then [about the beginning of the late troubles] given forth, and I can never be drawn to deny the truth and worth of that dispensation, though I know it was swallowed up by a greater desolation, so following after : and since, by the breaking forth of a more lively dispensation. And a little after p.2. and remained, fixing their mind on that [former dispensation] which the Lord had departed from.

§. 9.

Isaac Pennington concerning Unity. p 1,

It is hereby as plain and clear, as the Sun shining at noon-day, that Quakerism is a late dispensation, taking its date since the beginning of the late troubles ; but to put all out of doubt in page 3. he saith, Is not this [Quakerism] the lowest of all dispensations ? Is not this common to all mankind ? doth not this fall short (in it self as I may say, and as it hath formerly bin dispensed) by young Countrey-Lads of no deep understanding, or ready expression : but very fit to be despised every where by the Wisdom of Man) of the dispensation of the Law of Moses to the Jewes ? much more of the dispensation by Christ and his Apostles ? who would have looked for the Lord here ? And yet this hath the Lord chosen to gather his people by, and to appear to the World in, and hath gathered the life, vertue and substance of all former dispensations into it, &c.

§. 10.]

So that this new dispensation hath swallowed up all others, yea, that of Christ and his Apostles ; and if so, it is not the dispensation of Christ and his Apostles, but another accounted by the Quakers more excellent and compleat ; and therefore is not Christianity, any more then Christianity is Judaism by their own account.

§. 11.

To shut up the proof of this (as owned by themselves,

selves, according to the most plain Construction of their own words, or consequence not to be disowned by a rational man) I will give you *James Naylor's* doctrine: *Love to the lost*, p. 16. *But yours [Commands] in the Letter, and so of another Administration, for the literal Ministration is done away in the spiritual.*

Well then, if Christianity began in a manner so vastly differing from, and a time so long before *Quakerism*, which is not that but another Administration, *Quakerism is no Christianity*; but the former hath been proved to be true, therefore the latter.

CHAP. III.

The Quakers deny the Scriptures.

SECT. I.

§. I.

THAT the *Quakers* pretend to own the Scriptures, I do not deny; but I shall prove it to be one of the most naked and self-contradicted pretences that ever peep'd out into the World, with such a noise and confidence, if meer pretences were of sufficient Authority to command our faith, that portion of Scripture might be well spared, *1 Thes 5. 21. Prove all things, &c.* if they should deny the Scriptures in so many words, they cannot but know, it would nip their

'Tis Satans
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betray
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their designs in the bud, and in stead of promoting their principles, render themselves odious; but Satan is not so silly an Impostor, as to spoil his Market, by appearing so unseasonably, and at first dash in so deformed a shape, he is not ignorant of t'at Text. *Surely in vain is the Net is spread in the sight of any Bird.*

I shall therefore wave pretences on both sides, and bring my charge to a fair trial, wherein their own Testimonies shall be their principal Judges.

I desire them not to accuse me of wounding their reputation, seeing the stabs are given with their own daggers, and the Murther is no better nor worse then *felo de se*, (as the Law phrases it) but in plain English Self-Murther; this I shall prove by sufficient Argument; §.2.

The Quakers deny the Scriptures of the Old and New Testament to be the Word of God.

This Charge, none of them that ever I read, heard, or heard of will deny; and if you please to cast your eye on the instances, you may take it on their own words; *Blasphemy for any to say, the Letter is the Word of God; It is the Devil* To all that that contends for the Scriptures to be the Word of would know, P 4. Naylor, in answer to the Jews, p. 25. C. 11. Ribbands, Lace, and such other like things invented by the devil. F. Hoagill one of Antichrists, But C. p. 2.

The Quakers deny the Scriptures.

But they have another opinion of it, or they would not call it blasphemy to be otherwise minded; and we shall find it ere I have done, to be their forelorn Hope; by which they attempt to make a breach of the Authority and esteem the Scripture hath justly obtained in the hearts of all serious Christians; and thereby with more ease and security to enter the whole Army and gross of their delusions; and therefore I shall encounter it first and in good earnest.

§. 4. It will be necessary before I proceed, to let you know what we intend by the phrase, that *the Scriptures are the Word of God*: that you may know what we hold and contend for, though they know not what they contend against: except the vain fictions of their own begetting. Know therefore that we do not assert them to be the Son of God, the Christ and Saviour, nor the Spirit of God; neither do we say, that they are so self-sufficient and all-powerful as to sanctifie and enlighten savingly, without the coagency, efficiency or assistance of the good Spirit of the Lord, to open our understandings, and write them in our hearts. These things are too high for them.

§. 5. On the other hand, we dare not call them a dead letter, (who have felt them *sharper then any two-edged sword*, and tasted them *sweeter then the honey or the honey-comb*) nor yet Ink and Paper-Divinity, or meerly the words and works of men: These are too low an opinion of them. But positively,

§. 6. First, we intend the sense and matter by them expressed; containing those Histories, Prophecies, Promises, Threatnings, Doctrines, Exhortations, &c. which God at sundry times, and in divers manners, revealed to, and spake by his Son and servants, inspired by God, or by inspiration of God.

Se-

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9.7.

Secondly, the sense and matter aforesaid, being written or printed, we call the Word of God; so far as the print or writing agrees (in its kind) with the Original Copies; which were written by, or by the Direction of God himself, his son or servants inspired by him, so we call it the Word of God, but with this distinction, the written Word.

SECT. II.

Now that the Scriptures are the *V*Word of God in the senses aforesaid, I shall vindicate from the violent contradictions of the *Quakers*. They have these three Objections against this truth.

9.1.

1. That it is improper so to call them, *viz.* The *V*Word of God.

2. That many things or sayings contained in them were spoken by wicked men or the devil.

3 That this Title is peculiar to Jesus Christ the Son of God.

9.2.

First, they deny them to be the Word of God in the singular number. I must therefore in dealing with this great Criticism, reconcile the plural number to the singular.

I answer, it sounds methinks very harshly, that not one word in the Scripture should be the *V*Word of God, because there are in them more words then one. Surely, if the first, 2, 3, 4, and so on, be the *V*Word of God, then every word in it is the *V*Word of God: and never the less, but rather the more for being united; for that there are few single words, which standing alone will signifie any thing, whereas divers put together, have a sense and signification. And the whole body of the Scripture considered together, doth signifie the mind of God more compleatly, then if it were

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[§.3.]

dismembered and considered apart.

But I know they aim at more then a meer Grammar-nicety, at which kind of failings they use not much to quarrel, but are rather affected with them, as if the Spirit of God delighted in real nonsense, though I think the causes to be three especially; First, that their first Authors could speak or write no better; and they take it to be a perfection to write false *English* and nonsense after such infallible persons; Secondly, because they have so few of those they call their Ministry able to write true sense and *English*, that those who can if they list will not, lest they should disgrace their brethren; and rather then that it should be admitted, it shall become the fashion, and obtain in time to be better *English* then sense. A third reason may be their taking all, matter and form, to be infallibly from the Spirit, and therefore dare not amend the sense of the Spirit.

§.4.

But to what is the Question I return, after this so long (yet not altogether inexcusable) digression, one of their zealous Ministers (as they call them) thus exclaims; *And what an improper speech were this, to call twenty thousand Sentences one word! and it is called a Declaration; and what a Declaration would that be which consisted but of one word!* but where do we say the Scriptures is but one word? there is a great deal of difference between *but one word*, and *the Word*; and if the Scriptures be a Declaration in the singular number, it must take many Declarations into one; for it contains what was declared from *Moses* time to the Apostles; and why not the word in the singular, as well as a Declaration in the singular, seeing the Scripture contains many Declarations? but he gives one kick backward more at what he pleads

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pleads for ; Pray have the patience to reade this man, passing the sentence against himself, *A Rod for the fools back*, Prov. 26. 3. *And what a foolish man is this, to assert his own imaginations, and then imagines the Scriptures will prove it ! what an improper speech is this, &c !* I know not the person he brands with folly, but I am sure the cause as laid down by *Howgil* himself deserves it not ; and I must give him a little correction more for his absurdity in this one sentence ; he saith, and it is called a Declaration : here is the singular number for the plural, which he is pleading against, yea, in the same instance : *it*, what? *it*, the Scriptures ; *it* the Relative, the Scriptures the antecedent. If I should stop at and examine all such passages in point of sense or true Grammar : I must not finish my intended task this seven years : but 'tis pity not to last a little, when such idiots will be playing the Criticks. He saith, *What an improper speech, &c !* I am confident he understands not what improper means ; if he intend by improper that it is figurative ; he need not wonder and say, what a figurative speech is this? Alas, the Scriptures and all Writings abound with figurative speeches, of which number this is ; but if he mean by improper, incongruous or unmeet, he offends greatly ; for then the Scriptures are very guilty herein, as will appear by and by ; and I know not what else he should mean by proper, unless not peculiar or a tall speech ; as we call a tall man or woman a proper, and by improper a short speech. Let a Prophet of their own, and he none of the small Prophets neither, decide this Controversie. *Nay, who never yet came so far as Balaam, who had the Word of the Lord from his own Mouth.*

Nay, who never yet came so far as Balaam, who had the Word of the Lord from his own Mouth.

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But to cast this Objection out of doors, we are to take it in a collective sense, which is very frequent in the Scripture. For instance; the Scriptures themselves are sometimes expressed by a plural, sometimes by a singular word; *Ye do erre, not knowing the Scriptures*, Mat. 22. 23. Here it is plural, *It is contained in the Scripture*, 1 Pet. 2. 6. Here it is singular. A sentence is called a word, *Where the word of a King is there is Power*. Ecclel. 8. 3. *They were astonished at his doctrine, for his word was with Power*. Either of these instances contain more then one single word. The ten Commandments graven on the Table of Stone, are in the *Hebr* ten words עֲשׂוּהָת דְּבָרִים, which you have so rendred in the margin of some of your Bibles.

It is too frequent with them to call the holy Scriptures a dead Letter, and a letter is somewhat less then a word.

Deut. 10. 40. Now dividethese Commandments into ten single ones, and then each will have but one word come to its share to express it by; and some one, viz. the fourth, hath at least 60 single words in the *Hebr*. but many more in the *English*, *Rom.* 2. 9, 10. *To the Jew [not Jewes] and also to the Gentile [not Gentiles]* can you suppose that one, and but one single Jew or Gentile is hereby intended? read the sixth verse, and you shall have it explained; *Who will render to every man according to his deeds*: so that under the single word Jew, is expressed all the Jewes from first to last, in every generation, and under the word Gentile all the world of mankind besides.

§. 6. Take one Text more to conclude with, *Isa* 8. 20.

No Morr- *To the Law, and to the Testimony; if they speak not*
ing. *according to this Word, it is because there is no light*
--- *in them*; not so much as the dawning of the day.
לֹא שָׁמַר
non ei au- Both Law and Testimony are here rendred by Word
tor. Mor- in the singular number; in this one Text there is e-
ignus. nough, (not only to silence this petty cavil, but) to
pluck up both root and branch; all the principles of

Qua-

Quakerism; if they who profess them had any regard to the Authority and verity of the eternal and Almighty God, and a few grains of understanding at liberty to consult it.

SECT. III.

2. *Object.* Many Passages in the Scriptures contain the sayings of wicked men. Yea, some have been so irreverent and irrational, as to say, *some part of it is the words of the devil*; this expression hath been frequent with them, and uttered in contempt of the Scripture.

§. 1.

I answer, although the Scripture make frequent mention of such Passages, it is to a good and holy end, and hereby Satans malice is discovered, whereby in a good measure we are not ignorant of his devices; and hereby we understand his snares, in which our first Parents were taken, and others both good and bad in after-Ages; and Satan is also rendred the most wicked and hateful of all that God created. But to speak close to the Objection. Those speeches of wicked persons, such as *Jobs* wife, the Pharisees, Jewes, and *Rabshakeh*, and the speeches of the Devil are not the Word of God, or any part of holy Writ, (as they were uttered by them) but far from it. We are to consider the Scripture, as partly Historical; and all those passages being reported historically; there is not the least stain upon the Scriptures thereby. What if I make a true report of the Powder-Plot, the Massacres in *France, Ireland, &c.* And that to good ends and purposes: yea, if I report the blasphemous speeches by them uttered against God, his Saints, and the holy Scriptures, am I therefore blameable, as if I my self had been their Author? I know what hath been said

§. 2.

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is convincing. Now by the Inspiration and Guidance of the Holy Spirit these things were written; and there is not only a truth, but also a divine truth of History in them.

§.3. *Object.* 3. That this title, the Word of God, is peculiar to the Son of God, the Lord Jesus Christ, whom they call the light within, the Scriptures within: and here it is indeed that the shoe pinches, and they would fain put off the honour, and put out the light of the Scriptures, because they stand in the light of their fancy. (Pardon me the expression, for it is a truth) I shall prove by the Lords assistance ere I have done. But what have they to say that the Scriptures should not be the Word of God, notwithstanding the Son of God is so called? I will give you the best that ever I met with.

§.4. The first is, the Authority of their Leaders, who say, It is so, and it must be so, *James Parnel, Christ exalted*; p.4. *He [Christ] is the Word, the Scripture is not.* Why should it be doubted after such an evidence? it is unreasonable and superfluous to expect, that infallible persons, (for so the Quakers believe all their Ministry to be) should give a reason for what they affirm; especially considering they are constrained to be infallible for want of reason. And now seeing he can carry it so easily, he goes on like an empty Cloud carried with the wind, *He [Christ] is the light, the Scripture is not; he is the Ruler, Guide, Teacher and Judge, and the Scripture is not.* What may not a man prove in one infallible breath? did he not prudently to make haste, before that gale was spent? Well, but who can stand before a whirl-wind? one blast hath torn
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from the Scripture no less then six of those glorious Garments wherewith God hath cloathed it.

Let us hear *G. F.* if he do not amend the matter by a thing like an Argument, *He did not say John 1. 1. the Declaration was the VVord, but said in his Declaration the VVord was God: and he who saith the Latter is the VVord, is a Deceiver, and erreth,---for the Scripture saith, That in the beginning was the VVord.* Difference of Ministers p. 1.

§. 5.

If you could have found where *John* said in his Declaration (as you call it) that the Scriptures are not the VVord of God, a thousand to one but some or other of the Lords people would have found it out long before *Quakerism* was in being, and have ceased to take that name in vain.

§ 6.

For the second Argument, *he said the VVord was God*, what then? VVhy then *the Scriptures cannot be the VVord unless they be God also*. I am sure I have hit on your Conclusion, and the best you can make of it: but let me tell you that the Scripture may be the VVord, and Christ the VVord also, and yet though Christ be the VVord of God, the Scriptures the VVord may be quite another thing.

Let me give you just such another place of Scripture, *1 Cor. 10. 4. They drank of that spiritual Rock that followed them, and that Rock was Christ.* VVill you conclude from hence that there is no other Rock, but every Rock in the VVorld must needs be Christ? or, that it is sinful, yea, Blasphemy, to call any thing a Rock but Christ? but it may be you will say, 'tis a spiritual Rock in that place; And I say it was spiritual, only as it was mystical or typical of Christ, but in other respects it was a Rock as others are, hard and stony.

§. 7-

So

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So I say, of the Word that was God, it was the Word that was in the beginning, that created all things: shew me any such Word and I will call it God too: yea, I will say it is blasphemy to deny it to be so: but the Scriptures which we call the Word of God, were not in the beginning, nor did they create any thing, much less all things.

§.9.

Pray let me ask you that are so stiffe in this point; do you not take the light in *John* 1. 9. to be Christ and God? say nay, if you dare. Yea, and will you not say, that *John* saith so in his Declaration? I know you will, and I will say so too; what then? Is there nothing called light, or that is truly so, but Christ or God? the Sun, Moon, Day, are called Light also, *Gen* 1. 5, 16. yea, the disciples are called by Christ himself, *The Light of the World*, *Mat.* 5. 14.

And must they be God too? or Christ be too blame for calling them the light of the VWorld; a phrase so very near, that in *Joh.* 1. 9. Christ is called the VVay, the Truth and the Life; but if you should make every such expression to be meant of Christ and God; I am sure we should have Lords many, and Gods many, in a far lower sense then the Magistrates, and great men of the world; and Christ would be little beholden to us. I beseech you therefore, who are not stark blind, and steel-hard; either to abandon such principles, or at least do not pretend to Scripture for them, and abuse it after this manner; for the Scriptures are no friend to your crooked, unholy principles, and that your Leaders know well enough.

S E C T. II.

That I may blow the dust out of your eyes, I shall take

§.1.

take a little pains to shew you your mistake, and also how to amend it in more and weightier points (in themselves) then this under-present consideration. You do not honestly distinguish betwixt proper and figurative words and phrases in reading the Scriptures, but have gotten an Art to construe them backward, quite cross to their true intent and meaning; you will take proper speeches for figurative, and figurative for proper, not caring for the true sense, but as they will serve your turn; and thereby you can prove *quodlibet ex quolibet*, what you will, and any how; and so you seem in the eyes of silly and credulous souls, to make your rope of sand to hang finely together; and you are no more happy here, for Christ the VVord is the VVord, but in a less proper sense, whereas the Scriptures are the VVord of God in a much more proper sense; which I shall plainly demonstrate: Only take one direction in the meanwhile.

That where any phrase or word may be taken in a proper sense, it ought so to be taken: unless there be a necessity to do otherwise, from the consideration of the Context. As in the point in hand, 'tis said, *The VVord was God, in the beginning*; here it cannot be understood of the VVord in a proper and ordinary acceptation; because such words or word cannot be God, neither were in the beginning. Besides, what is afterwards spoken of the VVord there, is plainly and only to be understood of Christ the Son of God; but if you consider the VVord expressed, *Mark 4.19 And the cares of this World, and the deceitfulness of riches, and the lusts of other things entering in, choak the VVord, and it becometh unfruitful.* Here you must take it for the doctrinal VVord, or VVord of instruction, which is a proper sense of the Word; and if

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if you should take it for Christ the VVord, which is figurative: you must read it *Choak Christ*: which how untrne and uncomely a phrase it is, I leave your selves to judge.

- §. 3. Now I shall shew you what is a word in a proper sense: and that the Scriptures are such, and what in a figurative sense: and that Christ or the Son of God (as the Word in ordinary acceptation) is such.

A word in a proper sense, is either an articulate syllabical sound, which the eare is receptive of, and by which somewhat may be understood as its signification, in a commonly received acceptation.

Orelse, a writing, impression or graving, which is such a disposing of letters in their Order, as doth expresse and signifie to the eye, what the other doth to the ear.

- §. 4. Now Christ is not, cannot be the Word, in neither of these senses; for he is not a sound thus disposed, nor yet an engraved, printed or written thing: but the Scriptures are such, or consist of such words. How the Scriptures are the word in the singular number, I have already shewed, and must refer you thither

- §. 5. A figurative word, or word in a figurative construction, is somewhat so expressed, but is so only by Analogy, as having some proportion with, and similitude or likeness to a word: but will by no means bear the definition of a word, taking in all that is essential to its being a word.

- §. 6. For instance, God is called a Husbandman. *John* 10. 1. but he is not so in a proper sense, for he neither goes to plow, nor sowe, nor cart, and managing grounds and cartel as a Husbandman doth; nay, he is not a *man* (of any occupation whatsoever) but there is some analogy, and similitude betwixt the Almighty and a Husbandman, in his dealings with his people:

for

for he takes care of them, he waters them, purges, prunes, plows, digs, fences, feeds them in a spiritual sense.

Christ is called the Lion of the tribe of Judah; the Vine, the door: yet he is none of these, but with respect to his relation, and usefulness to his people, there is some similitude betwixt Christ, and these Figures and Emblems of him: he is strong and courageous, fears none, overcomes all he encounters with, he conveys sap, life and fruitfulness to his living branches; he is the mean by which we may be reconciled to, and enjoy God; but enough of this.

§.7.

And Christ who is God, is the Word, but by Analogy, not properly in ordinary acceptation.

§.8.

1. He is a great part of the substance and scope of the Scriptures the Word of God, they testify of him, and direct to him in their doctrine, types, &c. *To him give all the Prophets witness*, Acts 10 12.

2. He doth also manifest and signify to us all the glorious attributes of God in a splendid manner, but more especially his love, mercy and pity: and that not only as a Prophet and Teacher; by the Word of his mouth; but also in all his concerns as Mediatour.

3. As he is the Executioner of the good promised, and evils threatned in the Scriptures. So *Rev. 19. 13.* he was employed in bloody work, executing the vengeance of God against his Adversaries; threatned in the Word; and he possesses his faithful ones of the happiness prepared for, and promised to them. Thus *I* hope *I* have cleared my way hitherto. One thing only remains to prove their error, which *I* have reserved as the last blow; and that is to shew that the Scriptures do call the Threatnings, Promises, &c. therein contained, the Word of God, and the written Word;

§.7.

and

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and if I prove, that in any place of Scripture the phrase cannot be taken in the sense the Quakers would have it, that is, for Christ or God; and also, that it can be taken in no other sense then for the matter contained in the Scripture; I have done enough, whether they will be convinced or no; and they must deny the Scriptures to be true, or own their doctrine to be false.

§. 10. Verse 20. *He that regarded not the VWord of the Lord, left his servants and cattel in the field,* verse 19. *He that feared the Word of the Lord, made his cattel and servants to flee into houses.* What colour is here to expound the Word of the Lord in these Texts of God or Christ? what more plain, then that they feared the threatening, or regarded not the threatening, or gracious Advice given from God for avoiding the blow, *Luke 22. 61. And Peter remembered the VWord of the Lord:* what word? *How he said unto him, before the Cock crow, &c.* and that it was the saying of Christ which Peter remembered; you have Marks word for it, or rather Gods, *Mark 14. 72. And Peter called to mind the VWord that Jesus said to him, Jer. 23. 30. I am against the Prophets that steal my VWord, every one from his Neighbour.* Can Christ be stoln? or would God be so much offended with them for obtaining Christ, as to put the black brand of theft upon it, while he charges it as the highest crime to reject Christ?

§. 11. *I Sam 9. 27. Stand thou still a while, that I may shew thee the VWord of God.* This Word was, that God had chosen him King, and the Prophecy of what should befall him in his return: if you will needs have the VWord of God in this place to be understood of Christ, you must read it with the Exposition thus, *Stand thou still a while, and I will shew thee the Christ.*

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There are two words in the Greek which are Translated, and signifie the word, λόγος and ῥήμα, the first is sometimes used for Christ, the personal Word, but the other never : *Heb. 6. 5. And have tasted of the good Word of God.*

And also *Eph. 6. 17. And the Sword of the Spirit, which is the Word of God.*

A little skill in the Original would free you from this and many more mistakes. What I have done here, will be to such as are willing to understand, good measure, pressed down, shaken together, and running over. As for those who are of a perverse mind, until the Lord give them a better frame, I shall not wonder if they wink out the Sun at noon-day.

I shall next and briefly say somewhat of the written Word, which we are greatly concerned to be satisfied in, to be the Word of God, for that we have no other standing Word as our Testimony of Gods revealed Will, but what is written or printed, which is all to a like purpose ; the one being by an impression of the Pen, the other of Stamps : This the Quakers deny, with the addition of many absurdities, arising from so calling and owning it.

Where, saith one of them, (and a Chief) *Readest thou in the Scriptures of a written Word?* it will be no hard matter to find an Answer to this question, *I have written to him the great things of my Law, but they were accounted as a strange thing,* a sharp rebuke to the Objectors, *Exod. 31. 18.* The Ten Commands (or words according to the *Hebr.* as I have already shewed) were written by the Finger of God himself : and afterward by *Moses*, the Law of *Moses*, is called his Writings, *John 5. 47.* If ye believe not his Writings ; and if the matter and sense be the Word of God before, surely when it is written (which any

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word that ever I heard may be) it is a word written, or a written word, which you will .

S E C T. V.

§. I.

Some there are who have written against the *Quakers* who judge, that although the *Quakers* will not admit of this Appellation of the Scriptures, yet in other terms they allow them such titles as amount to as much : and that the difference is rather *verbal* than *real* ; but let me tell such, that besides the imprudence and danger of removing the ancient Land-Marks, and not holding fast the forme of sound words, there is a wide difference and great shortness in the best titles they will afford them, (yea, take them altogether) from this Appellation ; and therefore I shall examine them, and discover their defects herein.

First, they will allow them to be of *God*.

So they affirm their own Writings and Sayings to be also of *God* ; (*And let not this seem small in your Morning-Watch. 52, eyes, — yet shall you all one day know that the Lord hath spoken it*) not only in some sense, but in a higher than the Scriptures, at least with respect to them, and the times wherein we live. But this phrase to be of *God*, is of so large an import, that the silliest *Worm*, and the basest clod of *Clay* we tread on, may claim a share in the Priviledge : yea, nothing in the whole Creation but will bear this expression (sin only excepted in its obliquity) *for of him are all things*, Rom. 11.36.

§. 2.

Secondly, *the Scriptures of truth*.

This is ground enough for us to deal with them by the Authority of the Scriptures ; but there are many other Writings that are true ; and if you take the Scriptures to be understood by way of Eminency, the
 Scriptures

Scriptures of truth ; so as no other Writings extant, are so absolutely and divinely true, they will utterly disclaim such a sense.

Thirdly, *They are the Experiences of the Saints,* §.3. *and what they witnessed.*

This is with them a very common phrase, though this be true of some part of the Scriptures, (especially the Book of *Psalms*) it is too narrow a title by far for the whole Body of the Scriptures ; and for that part of the Scriptures, which expresses the *Experiences* of the Saints, it hath somewhat more as its end than a meer *witnessing*, or expressing how it was with them. But I do not wonder that they so much delight in this phrase, when I consider that they themselves restrain almost all the Concerns of Religion to their *Experiences* ; yea, things *Historically* related, that were done *without* them long ago, and are never again to be acted on the stage of this world : and things *Prophetically* related in the Scriptures, which shall not have a being until the end of the world. They experience the Birth, Righteousness, Sufferings, Death, Burial, Resurrection, Ascension and Exaltation of Christ. They experience the downfall of *Babylon*, the Day of Judgement, Heaven, Hell, and all within them : and not with respect to some effects, impressions and similitudes of these things : but really, and almost (if not altogether) exclusively, of any other meaning : all of which you will finde proved in the following Discourse ; but this is far short and wide of owning the Scriptures to be the Word of God. There are no Saints but have their Experiences, both good and bad ; but he that should write them, and affirm them to be the Word of God, as they are the Experiences of the Saints, will fall with a witness under that severe censure of that true and legitimate Word of God, *Rev* 22 18, 19. and *Deut.* 4.2.

A true Testimony of what the Saints were made witnesses of. *Smith Prim. p. 10.*

§.5. Fifthly, they call them a Declaration of the Mind of God. This (all things considered) is the highest expression of their esteem of the Holy Scriptures and Word of God; (for so I will call them whether they will or no) but so were some part of the Writings of the Heathen-Idolaters, who knew not the true God. Yea, many things which they spake of as the Duty of Man, and against many immoral Vices: The Apostle says no less, when he quotes such Passages out of such Heathen-Authors, *Evil communication corrupt good manners*, 1 Cor. 15. 33. This is found in the Comedy of *Menander* called *Thadiaz*, Act. 17. 28. For we are also his off-spring, is a Declaration of God, *Jovis omnia plena*. Virg. And some such things they have not only dictated for the matter, but have also pressed them as the minde of God, according to those notions they had of him.

And much more may the large and precious Sermons and VVritings of the Servants and Ministers of Christ, (whose Discourses are grounded on the Holy Scriptures;) yet he that should call them the VVord of God in a strict sense, deserves correction.

A man may declare his mind, (yea, or some things of the minde of God,) by gestures, nods, becks, frowns, smiles; yet they are not to be equalled by the expression of his minde by his VVord, they being much more imperfect and unintelligible then words; the holy conversations of the sound and godly do eminently and effectually declare the minde of God; yet had we them in its stead we should be great losers.

Not only the VVritings and Sayings of intelligent creatures, but also the inanimate part of the Creation is a Declaration of God, and of his minde also in many things, *Psal. 19* 1, 2. And those Psalmes wherein they are called upon, and are said to praise
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the Lord, *Rom. 1. 19, 20. Acts 14. 17.* the Heathen were blamed for not learning the Lesson taught by them (after their kind) no better: yet who will say, that the Declaration made by them is of equal value with the VVord of God, either for matter, *style*, manner or perspicuity?

Fourthly, *they are a Declaration of the Word of God.*

By the VVord of God they mean Jesus Christ. This is a true Character of a considerable part of the Scriptures, but not of all; and they often restrain them to this, as if it were all the use were to be made of them. *So much of them [the Scriptures] as was given forth by the Holy Men of God, through the Inspiration of the Almighty, they testifie of Christ, and that is only their service in their place.* Smith Cat. p. 14. You may observe what a skeleton they make of the Scriptures, *so much of them*, as if all of them were not of the same divine Abstract: They say, *the Letter is it [the VVord] which doth but declare of it; They do but testifie of me. They testifie of him, and it is with a [but] lest you should take them to have any more hand in conveying Christ and his benefits to the souls, then a meer witness of who is, or what is the Christ.*

*Morning-
Watch
Fan with
Light out
darkness.*

SECT. VII.

To clench the Nail I have been driving hitherto, I must demonstrate that to deny the Scriptures to be the VVord of God, is to deny the Scriptures, which I shall do three ways in few words.

First, to deny the Scriptures to be the VVord of God, is to deny them that title by which they are commonly known, and distinguished from, and lifted up above all other VVritings whatsoever.

I will ask any man who understands sense, and hath but one grain of reason; if to deny the Supream *Magistrate of Great Britain* to be the King of England,

were notto deny the King? though he that doth so should allow him to be entituled a Man, a Gentleman, yea, a Nobleman or Duke, which are titles common to him, with others, or below him? sure I am, we Christians are else under an old musty mistake, and guilty of great slander, for affirming the *Turks* to deny Christ, because they will not own him to be greater then their Prophet *Mahomet*, or to be the Saviour of mens souls, while they own him to be not only a man, but also a great Prophet, and next to *Mahomet* himself; I suppose, a *Quaker*, whose Child should own him to be a Man, and a good man too, and one that provides well for him, and yet say, He is not his father, and stand to it in earnest, would say that son denies him, and is a naughty wicked Child, *Acts* 13. 13. 'Tis laid of the Jewes, they denied him in the Presence of *Pilate*, *v.* 14 they denied the Holy One and the just. Did they denie him to be a man, or some common thing? No, they denied him to be Christ the Saviour, and loaded him with reproaches in stead of his glorious and peculiar titles: and this the Holy Ghost calls denying him.

§.2. To deny the Scriptures to be the Word of God, is to deny that Appellation on which their Authority is grounded, and which puts an awe upon the Consciences of men. Though all truths as such (so far as they are apprehended, carry with them the countenance of Authority; yet how much more, when a Command, Promise, Doctrine, &c. comes with this written on its forehead, *the Word of God, the Word of the Lord!* 'tis said, *Where the Word of a King is there is Power, and who shall say unto him, What doest thou?* 'tis natural to men to despise the best, and most excellent things under common and contemptible titles.

It is all one in a plain and true construction, as to deny that the matter and sense expressed by them was ever spoken by God. Experience hath sufficiently taught this, that no sooner this principle is taken in, but the Scriptures become with such as weak as a burnt thread; and whatever you may pretend to, we know and shall prove, that after this title is put off, they become like *Sampson* when God was departed from him. The Papists, who are the more subtil, will tell us, that in their Image-worship they terminate their worship in God alone, but alas, the common people are for downright language; and they, poor souls, being exhorted to worship the Images, do it devoutly, and think not on God all the while; it is no otherwise in the present case, people will understand after the common sense and acception of words.

I have sometimes been amazed, and not without good Company and consideration, that men of such dexterity in matters that concern not Religion, should be so prodigiously blind and besotted, as to deny this truth hitherto vindicated; But since I have been better acquainted with their principles, I find it to be the most necessary to maintain and support their Great delusion, viz. *The light within*.

4.

For that they do hereby rob the Scriptures of abundance of places, wherein that phrase, *The Word*, and, *The Word of the Lord* is found, and deck their idol with them; and indeed so many are the excellent Characters given to the Scriptures under that notion, that if they wear them and shine in their lustre, the Quakers Glow-worm must sparkle no where but in the dark, and may still keep its Court and Confinement in the Heathen-world.

5.

CHAP. I.

The Quakers equal their own Writings and Sayings with the Scriptures, and prefer them before the Scriptures.

§. I. **I** Need not spend time with those who are yet in their wits, to prove that they who fall under the Charge expressed above, deny the Scriptures. To take all rubs out of the way, I shall furnish you with a few Demonstrations.

First, this is to unhallow them, and make them common things, (or worse) with the conceits of any who shall be so presumptuous, as to pretend to *Inspirations* and *Revelations*; and of this sort there are a crowd among the Men and Women also of the *Quakers*. If they declare, if they write, yea, whatever religious Action they move in, they pretend all to be from the *immediate* Guidance and Impulse of the Spirit of God, and that in as ample a manner as ever the Apostles and Prophets could pretend unto; so that this principle being as universally entertained as the name of Christ, it might be said without an *Hyperbole*, that the whole World could not contain the *Pamphlets* that would be written, and called, *The VWord*, or *VWords* of the Lord; and of what value the Holy Scriptures would be in such a crowd of its pretended betters, it is not hard to conclude.

Hear what James Naylor saith, *The things following which I have declared of, are not the things of man nor by man did I receive them, but by the Revelation of Jesus Christ. The VWord of the Lord to his beloved*

Naylor,
Love to the
lost. Pres
W.D. prin
ted in the
year 1669.

loved City, &c. This is the title; He concludes, *Through your Brother and Companion in the Tribulation and Kingdom of Patience in the Lord Jesus, imitating the words of John, in Rev. 1.9. This I say in the Presence of the living God, and by the Spirit of the living God.* Parnel, Shield of the Truth, p. 41.

Give a most undeniable Exposition of a Scripture against their way, the Answer is, *thy carnal minde discerns not the things of God; Thou puttest thy meanings to the Scriptures; the Scriptures must be judged of by the light, or the Spirit from whence they came, but thou art in neither.* If we bring a plain text in so many words against their Tenets and Practices; the Answer then is, *Thou art in the Letter.*

And therefore Pennington prays seriously, *My upright desire to the Lord for you is, --- That he would strip you of your knowledge of the Scriptures according to the flesh; By Flesh their sense is, the use of our understandings (though sanctified) as will appear in the KEY at the end of this Book, to which I must referre you for construing all such ambiguous and hard words.* Pennington's Key, p. 12.

Sixthly, *Doting on the Scriptures with your dark minds.*

S E C T. II.

That the Quakers do thus equal their Writings and Sayings, &c. with the Scripture, shall appear by four undeniable things. § 2.

First, they pretend to *Infallibility*.

This they assert to be necessary in all their Ministers, who ordinarily declare or write, and that without it, it were impossible to be fitted for that work. Hear what the chiefest of their Apostles saith, *How can ye be Ministers of the Spirit, and not of the Letter, if ye be not infallible? and how can they but delude* G. Fox great many people &c p. 12.

The Quakers deny the Scriptures.

people who are not infallible; and George Whitehead in a Letter to me writes thus. *Quest. Whether Infallibility be attainable by any in these days? which we affirm is to true believers: which if thou deniest, we question thy Call to the Ministry.*

§ 2. They pretend to speak and write by the immediate Inspiration of God; and this is another part whereby they aspire to equality.

The Apostle Paul gives this Character of the Scripture, 2 Tim. 3. 16. *All Scripture is given by Inspiration of God, &c.* And the Apostle Peter, 2 Pet. 1. 21. *For the Prophecy came not in old time by the Will of Man, but holy Men of God spake as they were moved by the Holy Ghost.* Let us now compare Notes, and see how far in these respects the Quakers will give the Scriptures the upper hand of their sayings or Writings; And how should he do otherwise, seeing he hath denied the infallible spirit, from which all the Ministers ministered, and all the Prophets prophesied, and spake as they were moved by the Holy Ghost. He was here pleading for their Mens and Womens prophesying: and concludes, that to deny the Infallible spirit to be, and speak in the Quakers, was to deny the infallible spirit by which all the Prophets prophesied, &c.

Therefore may I say, much more it is not in the Power of that little Book, either to throw down self-will in any in whom it is not yet subdued, or to exalt the truth in general: because its only Queries gathered by the Author from the Letter of the Scriptures without, and no Message of heavenly Prophecy, Doctrine or Exhortation received by the Author from the Lord, through the divine Inspiration of his light and spirit within; therefore I say it is a very vain and idolatrous Exhortation. The Writings of the Quakers are full to this purpose; but my business in these instances being to prove

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prove matter of Fact, only this may suffice.

Thirdly, they pretend the Spirit of God to be in them in an essential consideration, and in all his divine Prophecies, and that it is Gods indwelling in them thus considered, from which their sayings and writings proceed. §. 3.

In this they arrogate to themselves and their expressions more than any of the Prophets and Apostles durst once imagine; all they believe and declare, they say is from the light within; yea, it is the *light within* that reveals it, and not *they*; and therefore they will not call them *their* sayings (ordinarily) but such as pass through them; as if God spake through them as one may speak through a Trunk, which is only a passage for the voice, but no proper Organ of speech, *Through your Brother and Companion, &c.* W. D. Conclusion. *The Voice of the Son of God was uttered forth through him, by which the dead was raised.* Life of E. D. Burrough.

And indeed this *light within* they pretend to be both Father, Son and Spirit, for they make no distinction: but this being matter of fact I shall prove it out of their writings; but you must not suppose that I shall find any such words as *essential*, or *properties* in their Authors, for such words are too proper for them, and expressive of the truth to such who understand them: but I shall finde the things, as very God clothed with those Attributes which are peculiar to him, and whoever reads what immediately follows, and considers the Evidences to be but the Quakers own confessions, and shall not be touched with horror and indignation against their principles: let that man or woman know, that a Conscience seared with a hot iron is too soft for their insensibleness.

Every man hath that which is one in union, and like the Spirit of Christ, even as good as the Spirit of Christ according to its measure. G. B. tone's faith of the Gospel of Child. Peace. p.

Smith

Prim. p. 14.

Child. *I am sensible that there is something in my Conscience that lets me see my secret Thoughts, and the Intents of my heart, &c.*

Father. *That is the true light of Christ within, that lets thee see the thoughts and the intents of the heart; and God hath freely given it unto thee, and requires thy obedience to it.*

Ch. *But if I should turn unto it, and obey it when it reproves me for sin, is there Power in it to save me from my sin?*

§. 4.

Ans^r. *All Power in Heaven and Earth is in it.*

To shut up this particular, hear one of their prime Ministers, who speaks plainly his mind, and not in Parables, *I will make you know, that I the light which lighteth every man that cometh into the VVorld, (that all through me should believe) am the true eternal God, which created all things; that by me the light all things are upheld, and that there is not another besides me can save. And I will purge out all your iniquities, and forgive all your trespasses, and I will change your Natures, and I will make you new Creatures, if you will hearken to me, and obey me the light in you. VVhat I have here written is the words which the Father, who is one with Christ the Son, gave me to write, in which words the true Christ is renewed, and a Testimony given of him and no other. But enough and too much of this Blasphemy. I need not take pains to ravel into it, for its so plain, that none but those who shut their eyes, and are wilfully blind, but may see it in an unexpressible deformity.*

G Fox. jud

P. 53.

P. 54

P. 55.

SECT. III.

§. I.

I now proceed to the fourth proof of their equalling their sayings, writings, and light within, and preferring them before the Scriptures. I place them

in

in this Order, that you may behold them at one view in their not only disproportion, but opposition.

The CHARACTERS of the Scriptures given by the Quakers.

CHARACTERS of their own Teachers Writings and Sayings given by them.

Feeding Death with Death. The Letter which killeth. [Declaration from the Ministers of the VVord, p.7.

The Voice of the Son of God was uttered forth by him, by which the dead was raised [F.H. Life of E B. p.20.

Paper, Ink, and VVriting. [Declar. from the Ministers of the VVord, p.2.

A Shield of the Truth [Title of James Parnels Book.

A dead letter. The old letter. Seeking the living among the dead. [Parnel, Shield to the truth. Naylor, love to the lost]

His words ministred grace to the Hearers. [Fox jun. life of E B

Forcible and very pleasant, as apples of gold in pictures of silver. This in the freshness and quick sense of life. [Penington quest. &c. 41.

Leave men in the dark and confusion. [Frequent Passage.

A clear Discovery. (Title of Smiths Prim.

O how certain a sound did his Trumpet give. Life of E. B p.2.

Part of it the words of the Devil and wicked men. Wisdom of words. Nayl. Love to the lost, &c. 21.

VVritten from the Spirit of the Lord. (title page Parnel. shield of truth)

The Voice of the Son of God. [Life of E. B. 20.

My

The Quakers deny the Scriptures.

My upright desire to the Lord for you is, that he would strip you of all your knowledge of the Scriptures according to the flesh. Pennington quest. p 12.

Shows you in a Glass your own faces, which the Scriptures cannot do. Scorned Quakers Account. p.20.

Precept, and Traditions of men. Morning-Watch p.18.

That light is in the scriptures, prove that, or tell me what one Scripture hath light in it. Lip of truth, &c.

p 7.

Natural. Lawson Carnal Letter. Shield of the truth. 10.

Earthly Root. Morn. Watch. 22

Worship and obedience as to its direction, The Harlots Child. Morn. watch p.23

Hagar and Ismael, Mother and Child after the Letter. Pennington Mysteries of the Kingdom, Preface.

Letter without. Swine

And now Childs hear Instruction and be wise,--- I treasure it up in thy heart, that thou mayest lay up for thy self a good foundation. Smith Prim. p 56.

A spiritual Glass opened. Title of Smiths Car. and part of the Title of his Morn watch.

Truths Principles. Title of Crooks Book.

Light risen out of darkness. Title of Farnworths Book.

God is at liberty to speak by them [the Scriptures] if he please, and where they are given by Inspiration, he doth so and so, he is at liberty to speak by any other created thing as to Balaam by his Ass. James Naylor light of Christ &c. p 19.

He proclaimed liberty to the Captives in the Power and Authority of God. F.H. of E.B. p.15.

Let this be sent to be read in feeding

feeding on the husk
The shadow. Parnel
shield of Truth. p 10.
Doting on the Scriptures
Parnel Christ exalted
p 4.
Betrayed into the words.
Smith prim. p 30.
Dangerous to feed on
them. Sm Cat. 36.

the fear of the Lord, in the
Holy Assemblies of the
Church of the first-born,
where she is scattered to the
ends of the Earth. W.D.

SECT. IV.

I having sufficiently proved, that they equal their writings and sayings with, and prefer them before the Scriptures; it is not fit I should let them pass without contradiction, I shall therefore review their Grounds for so doing, and discover them to be but swelling words of vanity.

§. I.

And I shall begin with their Infallibility; I am confident that *G. Fox* the Ring-leader of the Sect understands not what he saith, nor whereof he affirms, It is one thing not to fail, another to be infallible; for that is to be without all possibility of failing or erring; Again, it is one thing to be infallible, with a restriction to something, another to be universally infallible, and without limitation.

If *G. Fox* understands so much, he is a non-such for confidence, and being void of reason, that affirmeth as he doth, let us examine but that one passage before-cited, *How can ye be Ministers of the Spirit and not of the Letter, if ye be not infallible?* Here he puts Ministry of the Spirit, and of the letter in opposition, which Christ and his Apostles joyned hand in hand as loving companions and meet helps each to other, And there was delivered unto him the Book of the Prophet Isaiah, and when he had opened the Book, he found the place where it was written, the Spirit of the Lord is upon me,

§. 2.

&c. ver.

Luk. 4. 17

The Quakers deny the Scriptures.

verse 21. *And he began to say unto them, this day is this Scripture fulfilled in your ears, and all bare him witness, and wondered at the gracious words, &c.* was not Christ then a Minister of the Spirit? it is by him said, *this day this Scripture is fulfilled in your ears, viz. the Spirit of the Lord is upon me;* And was he not also a Minister of the Letter? why he opened the Book, and found where it was written; and no doubt read it out of the Book to his Auditors; or else it would have been very impertinent to tell them, *This Scripture is fulfilled;* for they must have divined, or not known what Scripture he intended: And I suppose none will doubt whether that which is written in a Book be written in Letters. Well then, either *George Fox* is fallible, yea, and hath grossely failed, or *Jesus Christ* was not a Minister of the Spirit; and which of these you who call your selves infallible Ministers of the Spirit will admit of, I know not: but I am sure every true Christian will abhor a Competition between *Jesus Christ* and *G. Fox*; and what the Lord and Master did in this case, so did his servants the Apostles, as I might instance abundantly. I will direct you only to *Peters Sermons, Acts 2.* I need not instance in any more. He that hath read the Scriptures may easily furnish himself. And who can doubt but they who made use of the Letter of the Scriptures, for evidence of what in their Ministry they preached or writ; were Ministers of the Letter as well as of the Spirit.

9. 3.

And moreover, if we consider the letter of the Scripture to be the letter of the Spirit, written by its direction; and to express (in its kind) the minde of the Spirit, This Querie of *George Fox* may be turned upon himself thus; and how can ye be Ministers of the Spirit, if ye be not Ministers of the Letter also.

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The latter part of his Sentence is a higher Demonstration of the fallibility of his Chair. *And how can they but delude people who are not infallible?* True indeed, if they did perswade people, that they could not in any thing be mistaken, or be ignorant: but seeing only the *Quakers* pretended Ministry, and the Pope of *Rome* do assume this to themselves; they only are in a necessity of deluding the people; for our parts, who live in all manner of pride, (as the *Quakers* by their spirit of Infallibility do charge us) we are not yet come up to their Perfection, for we freely acknowledge, that we may erre in doctrine, and do erre in practice, which we bewail before God and men; and also that the people may not be deluded by us, we desire them, and charge them not to pin their faith on our sleeves; but repair to the Law and to the Testimony, and search the Scriptures, try whether the things we affirm be so or no: And if we speak contrary to the Minde of God there expressed, to reject our doctrine; and also that they follow our Example no further then we follow Christ, even that *Man Christ Jesus* who was for a time on Earth, but is now in Heaven.

But what do you think of the Holy Apostles? were they universally infallible? could not they erre? if you say so, *Paul* will convict you of error, in his charging *Peter*, (none of the least of the Apostles) with erring, and in something deluding the people, *Gal. 2. 12, 13, 14.* *Peter* dissembled the truth in practising the Mosaical distinction of Jewes and Gentiles, and separating from the believing Gentiles as unclean: *And the other Jewes, yea, (and Barnabas also) was carried away with his dissimulation.*

But then you will say, how can we be sure that what they wrote and taught was truth?

The Quakers deny the Scriptures.

I answer, that although they might in some things be carried away by temptation (as *Peter* was in the case) yet their doctrine which they professed to be from the Lord, and by the Inspiration of God could not admit of erring or fallibility : and that not because they had an habitual infallibility in all things ; but because of the love of God to his people, the regard of his honour, and the firmness of his Promises which he made to them : those especially *John 14.26. But the Comforter which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. John 16.13. Howbeit, when he the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak; and he will shew you things to come.* Now these Promises being made to the Apostles for furnishing them with ability for their work as Apostles, they may be concluded to be infallibly guided by the Spirit ; but in other things, though by their eminent habitual grace they were not likely to fail as others, who were not cloathed with such a measure and degree as they : yet it was more then possible that they should fail, but according to *G. Fox's* infallibility, and without limitation, the Apostles themselves could not but delude the people.

§.8. But to conclude this particular of Infallibility, take beside what hath been said, one considerable proof of their non-attainment of Infallibility, and that is the most grossely absurd Exposition they give of the Scriptures. See what follows with the eyes of Christian-men

We are accused that we judge people ; It is written, the Saints shall judge the world ; an infallible proof, as if it were a Command or Prophecy of the

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Saints, (i.e. the Quakers) calling men all to nought, how serious soever : who are not professedly conducted and saved by the light within ; but he goes on more and more infallibly. *And for Judgement am I come into the World, saith Christ.* As if Christs ^{Paul} coming into the World sixteen hundred years ago, ^{shield of the truth,} were to the end that they might pass their rash Censures freely. But he grows still. *And where Christ ruleth in his Saints, he judgeth the World, as Paul witnessed, It is no more I but Christ in me.* Where Paul witnessed this, such a Spirit of discerning as they tell us of must finde out, for the Scripture hath nothing like it ; only in two places, *Rom. 7. 17. It is no more I that do it, but sin that dwelleth in me.* But I am sure, Sin and Christ are two things, *Gal. 2. 20. Tet not I, but Christ liveth in me.* But that was not to censure others, but to comfort *Paul* under the hard censures and usages of others. But the passage of coming into the World for Judgement, brings into my minde one remarkable Expositor --- *It is a right* ^{Humphrey} *and sound doctrine to preach him, as he is the light of* ^{truth, the} *the World, and lighteth every man that cometh into* ^{true and e-} *the world.* But what world is this? --- *This is the* ^{verlasting} *great Prophet who is come into the World, which is* ^{of c. & c.} *set in the heart, Eccles. 3. 11. which is in the midst,* ^{P. 29} *out of which Moses saith, the Lord would raise up a* ^{P. 2} *Prophet, Lev. 8. 15. which Prophet being come, he saith, I am come a Light into the World, John 1. 12. and 12. 35, 36, 46 The World being set in the heart, there is the light of him, who saith, I am the light. So that (with him) the World is the heart ; Christs coming into the World is his coming into the heart ; and as he came into the world [the heart] so he is also raised up out of the world [the heart]*

but how like such a Prophet is to *Moses* I should too much suspect your understandings if I should trouble you with my sense; he that is declined as far as do-tage may perceive it without a Guide, as also the gross darkness of this Expositor in the rest.

6.9.

Let us see what sound Exposition the great Lanthorn of the *Quakers* gives; for I must not call him their Great Light, for that is in the Lanthorn, 1 Cor. 14 34, 35. *Let your women keep silence in the Churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the Law: And if they will learn any thing, let them ask their husbands at home, for it is a shame for Women to speak in the Church.*

I have known some of them to break the Bonds of this inhibition; by expounding the Woman to be weakness, she being called the weaker vessel; and so weakness must not speak. But let us hear *G.F.*'s Exposition, it may be that may not be so weak.

Mystery of
the Great
Whore, p.
386.

Now the woman here hath a husband to ask at home: this Note hath some wit in it; but he proceeds, and not usurp authority over the man; but Christ in the male as in the female, who redeems from under the Law, and makes free from the Law, that man may speak. Now the knot is untied, and the woman's tongue loosed beyond all question. But would any man in his Wits expound this after this fashion? the Woman may not speak, but the Man Christ in the Woman may, and what must their home be then? that must be their Consciences within, where they say the light Christ is. And they are directed to ask their *Husbands* in the plural number, then according to this Exposition there must be as many Christs as there are women in the world (at least) for every one hath a husband at home. Also this home the Conscience must

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must needs be (when the women were there) in the Church.

Take but one more though I could fill a Volume §.10
with them, *Te have Moses and the Prophets within*, *Fiste. ve-*
viz. This written, spoken, manifested in you, Quod lata que-
tibi ne vis fieri, alteri ne feceris, and (retro)---What- dam rev-
ever you would that men should do unto you, do ye even lata.
so to them This (saith Christ) is the Law, or Moses
and the Prophets; but if ye will not be admonished
nor perswaded by Moses and the Prophets, neither will
ye be perswaded by such of us who were once dead in
sins with you, but are now risen to life by the Power of
God, which is his light; and in the same, sent to
speak unto you from the dead.

SECT. VI.

I will conclude this Chapter with some Inferences
and Conclusions that naturally flow from this error
(for one error never goes alone) *viz.* That their
writings and sayings are equal with the Scriptures,
and to be preferred before them.

First, it would follow that the Scriptures both are
and ever were superfluous; for the light within (as
they pretend) was always fitted to inspire every
man and woman in the same manner, and to all in-
tents and purposes, as they were inspired and
written. §.1.

Secondly, upon the same ground the tenets and as-
sertions of all the Heathen, are to be received as of
equal Authority with the Scriptures; for although
they did not pretend them for divine Inspirations or
revelations yet they resulted from their light within,
improved much more orderly and to purpose than the
Quakers do theirs, (whose ungrounded Pretensions

to Inspirations weigh nothing in the case) yea, the bitter scoffs of *Lucian* and *Julian* the Apostate must be admitted into the same Orders; for, if it be admitted they did not vilifie and scorn, and deride Christ, the Scripture, and Christianity, according to the dictates of their Consciences; it cannot be denied, that they therein acted from the power within, which whether it were the power of darkness or not, the *Quakers* having no rule to judge it by but their own sentiments, it is left by them undetermined: And I know not hardly any worle they said of Jesus of *Nazareth*, the Scripture and Christianity; then the *Quakers* have done under other Names.

§.3

Penington
concern-
ing unity.
P..

The *Quakers* reduce their sentiments and motions to the power within (of which I will give you one taste from a chief Author,) but sink down from these [the reasonings about things] and wait to feel that which lies beneath in the free nature, vertue, life, power and motions, whereof alone is your souls salvation) power and motion from within is all with them; and if this be truly divine, and of equal Authority with the Scriptures, or accounted so; the scornful and virulent invectives of some of late against many worthy Ministers of Christ, and multitudes of serious Christians, are not only not to be rebuked, but to be revered as divine emanations and verities: for it could be nothing but a power within with a witness that had such Productions.

It will absolve many of those from sin, whom the Scripture speaks of as gross and heinous offenders

§.4.

The Apostle *Paul*, when a persecuting *Saul* dealt so hardly with the Cause and precious Saints of the Lord, from the Conduct of what he took to be light, or the light in his Conscience.

Christ doth also foretel us of such, who should think they

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they did God good service in killing his servants; and if meer think to s, perswasions, impressions; motions, without a demonstrable ground, may be taken for divine dictates on the one part, why not on the other? and by consequence the Holy Spirit must be Entituled. *Dux omnium malorum*, and every evil, which is the fruit of ignorance and conceit fathered on it.

It will warrantize a great part of the Popish inventions and orders, which had their erection on the pretended inspirations and revelations of some among them; who were Monkish and cloystered Votaries, whose humorous abstinence, moroseness and uncommanded sanctity, gained credit with the people for any thing they would affirm, and the Politick Clergy made their advantage of it.

I remember a passage of a *Romanist*, who coming into *England*, and observing the multitude of Sects here: he being asked which of them came nearest to the *Roman Church*, he replied, The *Quakers*. And if the *fundamental* principles of Sects (as such) agreeing together, do most *exactly express* their *agreement* and *likeness* each to other; the *Quakers* and *Papists* may claim *Kindred* upon more demonstrable terms than any other Sects whatever.

SECT. VII.

The three *main* principles and pillars of the *Roman* Absurdities are, 1. A Contempt of the *Scriptures*, as *insufficient* to determine in all Religious Concerns.

2. And therefore, a *necessity* of some other infallible Judge, which may supply that defect.

3. *Immediate Revelations, and divine Inspirations.*

The first of these is so apparently and abundantly proved of both *Papists* and *Quakers*, in the Parallel, in the close of the 12th. chapter of this Book, and other places here and there, that I need not agitate it in this place. See chap 5.

[§.2.

The second, that the *Romanists* build their faith on the pretence of *Infallibility*, is not doubted by any who are in any degree acquainted with their Writings; yet I shall furnish you with a few proofs.

Pighius:
Controver-
sia tertia.

In doubtful Controversies (if they were not doubtful (at least to some) they would be no Controversies at all) we must not go to the Scriptures for satisfaction, but to a lively Judge, which (saith he) as was Moses among the Israelites, the Roman Bishop is among Christians. And Moses, whatever he determined and commanded, they ought exactly to obey without further Enquiry. From whence he argues, that the Pope is the Infallible and right Determiner of Controversies. Charranza is a little beyond him: saith he, the High Priest under the Law was a certain Rule in things pertaining to God, but the Evangelical High-Priest must much rather be certain in such things; By the Evangelical High-Priest he means the Roman-Bishop.

§. 3.

Bellarmin (de verbo Dei lib 4) argues at large for the Popes *Infallibility*; only restrains it a little with an *ex Cathedra docens* to what he saith out of the Chair, or as Pope, which doth more then a little suit with the *Quakers*, who if those persons among them, accounted by them infallible, be manifestly proved to erre in faith or practice, so as they dare not deny it: their refuge then is, that they did not follow the light; but if they had acted or believed

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according to the *teachings* and *motions* of the *light within*, they had not erred. But, as tis a very hard matter, if the Pope were allowed to be infallible (in what he determines *ex Cathedra*) to know what he doth as *Pope*, and what as a *fallible man*; so, it is no less difficult if the *Quakers* light were such as they pretend, to know what comes from the *light*, and what from the *foolish, ignorant, dark, corrupt, and fancy-full man*.

Isaac Penington's salve will cure the fore, no more then the *Papists*; who say, the Pope is infallible, notwithstanding the contradictions of one Pope to another, and one and the same Pope to himself; the doing the same thing, the thinking the same thing, the speaking the same thing, this doth not unite here in this state, in this nature: but the doing, or thinking, or speaking of it in the same life; yea, though the doings, or thoughts, or words be divers; yet if they proceed from the same principle and nature, there is a true unity felt therein, where the life alone is Judge; a strange reconciliation of certain and manifest contradictions: and an ascribing that to the *light within*, which is impossible to an Omnipotent God, who cannot deny or contradict himself, and yet be the true God.

Penington concerning unity. p. 13.

Carranza speaks boldly in the behalf of *Papa's* Infallibility, The general Ordinary and lawful Judge of all Controversies whatsoever, which may arise in the business of Religion, is the *Romane Bishop*, (whether he define any thing alone, or with a General Council; he is alway an infallible Judge when he doth it (*ex Cathedra* (or as *pope*) as the chief Bishop liable to no error.

In dispute with the Roman Bishop.

The *Quakers* out-go the *Papists* far, in this Fundamental of Infallibility. §.4.

Now he that is not infallible in his counsel and judgement, my

For gr at

judgement and advice, is not he in error? And are not the Ministers of Christ the Ministers of the Spirit?—

And are they Ministers of Christ that are fallible?

The Papists are herein *more* modest than the Quakers; for they acknowledge only the Pope, or Pope with his Council, or the Church Catholick to be infallible; but the Quakers affirm it of every one of their Ministry, both men and women; yet he stops not here, but extends it to every Quaker.

ps.

And you that have not that which is infallible to judge in you, know not the Spirit of Christ; neither can you judge of persons or things, that have not the infallible judgement; nor have the spiritual man, neither have you the Word of God in your hearts, nor Christ which is eternal and infallible; all which the Quakers have to judge persons and things.

Thus I have shewed you, that the Papists and Quakers have pretended *Infallibility* for their Foundation. But if the Quakers shall object, that they differ, in that the Roman Bishop subjects all others to his sole Infallibility, but the Quakers are each one infallible for themselves

I answer, the ground is the same, only every Quaker hath a Pope in him, or her self; and so there are among them more Pope John's and Pope Jean's than ever were at Rome. And it is apparent, that G. Fox hath arrived by this pretence, to a more absolute power over the Quakers in twenty odd years, than the Bishops of Rome in some hundreds over professed Christians.

SECT. VIII.

§. I. For the third Fundamental common to the Papists and Quakers, viz. *immediate revelations and divine Inspirations*; Dr. Stillingfleet in his *Fanaticism* of the Roman Church hath abundance of instances, to whom I am beholden for the most of what follows on this Head.

Re-

“Revelations have been pleaded by them (*the Papists*) in matters of doctrine; such I mean, which depend upon immediate impulses and inspirations, since the Canon of Scripture and Apostolical Traditions.--- P. 210.

“*Anselm* mentions a divine Apparition to an Abbot in a storm, whereby he was admonished to keep the Feast of the Conception of the blessed Virgin.--- Luc. Wadding.
“Which Revelation *Wadding* tells us, is publicly recited in the Office for the day.

“Another Revelation was made to *Norbertus* the Founder of the *Præmonstratenses*; in which the Virgin Mary appear'd, and commended her veneration to him, and gave him a white Garment in token of her original innocency. Which Revelation is believed by all of that Order, and taken as the reason of their habit. p 211

“*S. Brigit* had not one or two, but many to this purpose, and the latest were of *Joanna a Cruce*

“But *S. Katherine of Siena* had it reveal'd to her, as *Antonius* and *Cajetan* say, that she was conceived with original sin. How often have visions and apparitions of souls been made use of to prove the doctrine of Purgatory? witness the famous testimonies to this purpose out of *S. Gregories Dialogues* and *Bede's Hist.* which latter is recited in the late great Legend of Mr. *Cressy*, (a Popish Confessor) under the name of a Church-History, &c. 2:8 Bellar. d. Pa. 8.

“We need not go so far back as *Gabriel Biel*, to shew that the doctrine of Transubstantiation hath been proved by the appearance of a child in the Host. p 212 Biel in Canon.

“*Bellarmin* very doughtily proves auricular Confession, by a certain vision of a tall and terrible man, with his Back in his hand; which blotted out presently all the sins the humble Thief confessed upon his knees to the Priest. Bell d. Pa.
“Upon

The Quakers deny the Scriptures.

§ 2.

Upon this ground of Revelations and Inspirations most of their Popish Festivals which we call Holy-days were erected.

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"The Religious Orders were instituted among them by *Enthusiastick persons*, upon the credit of their *visions and revelations*; the most celebrated Orders at this day in the Roman Church, are the *Benedictines, Carthusians, Dominicans, Franciscans* and *Jesuits*.

Bellar. de
Pont. Rom.
l. 3. c. 18.

"It is a very fair way towards the proof of it, that *Bellarmin* confesseth concerning the four first, and that of *Romoldus*, that they were at first instituted by *St. Benedict, St. Romoldus, S. Bruno, S. Dominick, S. Francis*, by the *Inspiration of the Holy Ghost*; and for *Ignatius Loyola*, if he do not appear as great a *Fanatick*, (i.e. *Enthusiast*) as ever hath been in the World, we shall be contented to be upbraided with the Charge of *Fanaticism* among us.

p. 234.
B. naven
ita Fran.
c. 2.

You may finde the Doctor as good as his word in the following Pages. *St. Francis* is said by *Bonaventure* (a canoniz'd Saint) to be an illiterate man, had no Teacher but *Christ*, and learned all by *Inspiration* [for a long time, wherein he got his credit among the Papists] once casting away his very breeches, and being stark naked before them all, he said thus to his father, *Hitherto I called thee Father on Earth, but henceforward I can secretly say, Our Father which is in Heaven*. I know not but the Quakers learned their going naked, and denying to call any father (which was their practice at first, but the light grows wiser and wiser) from *St. Francis* rather than the Prophet *Isa*.

§. 3.

Let us cite a little of the doctrine and phrases, some of which are pretended from Inspiration by the Popish Votaries, and first of Mother *Juliana*.

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That the soul is so deep-grounded in God, and so
end-

endlessly treasured, that we may not come to the knowing thereof, till we have first knowing of God, which is the Maker to whom it is owed

Our kindly substance is beclo'ed in Jesu, with the blessed soul of Christ resting in the Godhead -- for into the time that it [the soul] is in the full nights, we may not be all holy

The only proper disposition towards the receiving supernatural Iradiations from Gods Holy Spirit, is an §.4. abstraction of life, a sequestration from all business, ²⁸ that concerns others, and an attendance on God alone ²⁹ in the depth of the Spirit: And a little after, the ³⁰ lights here prayed for and desired, are such as do expel all images of Creatures, and do calm all manner of passions; so the end that the soul being in a vacancy, may be more capable of receiving and entertaining God in the pure fund of the spirit. -- but they seek rather to purrify themselves, and inflame their hearts to the love of God, by internal quiet, and pure attractions in spirit. --- so disposing themselves to receive the influxes and inspirations of God, whose Guidance chiefly they desire to follow in all things.

Rejecting and striving to forget all images and representations of him [God] or any thing else; yea, §.5. transcending all Operations of the imagination, and all subtilty and curiosity of reasoning. And lastly, ³¹ seeking an union with God, only by the most pure and intime affections of the Spirit, what possibility of illusion or error can there be to such a soul?

In which [passive unions] God after a wonderful ³² and unconceivable manner affords them interior illuminations and touches; yet far more efficacious and ³³ divine [then active Exercises] in all which the soul is a meer Patient, and only suffers God to work his divine pleasure in her. --- The which unions though they last

but even as it were a moment, yet do more illuminate and pacify the soul, than many years spent in active exercises of spiritual Prayer and Mortification could do.

§. 7.

T. cat. 3.

(A. 11.

c. 1.

Yea, so far is the soul from reflecting on her own Existence, that it seems to her God and she are not distinct, but only one thing.

292 That God only, by his holy Inspirations, is the Guide
215 and Director of an internal and contemplative life.

Ryngaert tells of *Nerius* the father of the *Oratorians*, out of *Bacius*, the Writer of his life, that he was so offended with the smell of filthy souls, that he would desire the persons to empty the Jakes of their souls. Such a divine Nose had this Saint among them! a degree of *Enthusiasm* above the *Quakers*, who can but discern, not smell souls.

Some of you, called *Quakers*, pretend a great advantage from 1 John 2. 27. But the anointing which ye have received of him abideth in you, and ye need not that a yman teach you, but as the same anointing teacheth you of all things, and is truth and is no lie, and ever as it hath taught you, ye shall abide in him.

The Anointing here cannot be understood of Christ, neither do we find the *Anointing* any where to be understood of Father, Son, or Spirit, essentially considered, and indeed the phrase is not fit to be applied to God, who is the Anointer, or Christ who is the Anointed.

The teaching of the Anointing being understood of the Graces, and the habitual and special Enlightnings of the Spirit; these devote and addict the soul under the power of them, to adhere to the true Christ. For the *all things*, it is to be considered as restrained to the matter agitated in the Chapter, which is their ad-

adhering to the true Christ; and this is plain in he 26. ver. *These things have I written to you concerning them that seduce you.*

The summe then is this, they knowing certainly the true Christ from any Antichrist, that which they were mainly to look after, was a heart cleaving to, and improving him, which the Graces of God in their souls, actuated by the Spirit of God, was sufficient in this matter, to make their knowledge of Christ sanctifying and saving; As for the words *in him*, which render it *Majc.* in the *Gr.* it may be rendred in any Gender.

These Considerations duely weighed, (if there were no more) are sufficient to any who have respect to the pure truths of the Gospel, to render the principles here detected and opposed, not only suspicious but hateful. It is no little absurdity in the *Quakers* to make an out-cry against Popery, *Babylon*, false worship, formes that are not only unscriptural, but also idolatrous; while in the mean time they plant and hug the root in their own bosomes: from which all those evils, and more and worse naturally spring

It were no hard matter to prove a symbolizing and agreement in a multitude of particulars, between the Papists and Quakers, in those things wherein they are contrary to the Protestant Profession of Christianity, and the Scripture-Rule; but more especially in the spiritual part of their errors, which in the sight of God are of all other the most fatal, and to men a snare most dangerous.

The Quakers deny the Scriptures.

The Apostle speaks of more Antichrists then *one*, though of *one* as the Chief; of whose characters *Quakerism* hath the blackest: I shall mention only two: the first expressed in 1. ep. of John, chap 2. ver. 22. *Who is a liar, but he that denieth that Jesus is the Christ; he is Antichrist that denieth the Father and the Son.* That you who are called *Quakers* deny Jesus to be the Christ, I prove at large in a Chapter by its self: that you deny the Father and the Son, is no less true of you, who will admit no distinction between the Father and the Son: so that the Father is (with you) as much the Son of the Father, as the Son is the Son of the Father: and the Son is as much the Father (with you) of the Son, as the Father is the Father of the Son, that by destroying these distinctions you destroy the relation of Father and Son in the Godhead, which the Scripture speaks of so plainly: and it is hereby apparent, that your quarrel is not so much with the word Trinity, as with the thing thereby expressed. The next black mark of Antichrist which is upon you is, that in 2 *Thess. 2. 4* *who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the Temple of God, shewing himself that he is God.* Do not you advance your light within above the Man Christ Jesus, whom we worship as God, and who is so called in the Scriptures: even that man, whose being is above the visible Heavens? Do not you call your light within you God eternal, Omnipotent, &c? Yea, you say it is the light in the Conscience (which is the Temple of God, and there it doth (as if it were God) rule, govern, judge, execute, in contempt of the written and true Laws of the divine being. I beseech you consider these things, and lay them to your hearts.

CHAP. V.

The Quakers deny the Scriptures to be a Rule of Faith and Life, or a Judge and Determiner of Religious Controversies.

S E C T. I.

That this is to deny the Scripture, is obvious and plain to all who have not the beam in their eyes. I have before proved them to deny its proper and most frequent appellation; but if that be not sufficient to prove they deny the Scripture, methinks denying their main use and employment, should render them guilty of the full measure of that iniquity.

To little purpose will it be to call them the Scripture, the Holy Scripture, &c. if after all, a conformity to their guidance and conduct, will render our belief and practice never the less profane.

I shall not further persuade my Reader, that to deny the Scripture to be a rule of Faith and Life, &c. is to deny the Scripture; for if this suffice not, I know nothing will carry the Question; unless the Scripture should be brought in begging some boon at the *Quakers* hands, and they proved so hard hearted as not to grant it. If this were necessary I should not fail in the proof notwithstanding.

For the proof of the Charge, I shall first call
Forth

Parnel's
Shield of
the truth.
p.10.

forth James Parnel, an early and forward Quaker, and much esteemed for his works sake. *And he also that saith the Letter is the rule and guide of the people of God, is without, feeding upon the husk, and is ignorant of the true Light, which was before the Letter was.* By this mans Verdict the Scripture is cast and condemned for husks, a false light, or but a shadow; and its Observers charged with ignorance of Christ the true light for so doing: But it were well if they could come off so. Behold in the next Accusation, a Charge of no less than the highest robbery and sacrilege.

Smiths
prim. p.10.

And if thou lookest upon the Scripture to be for a rule and for trying; thou givest that unto them which belongs unto Christ: for he is the rule, and leads his people; and he alone searches the hearts and tries the reins, and not the Scripture.

Naylors
light of
Christ, &c.
1.19.

But if you will see a mouth full of blasphemy against the authority of the Scripture, read with horror and amazement the following words. *God is at liberty to speak to his people by them [the Scripture] if he please, and where they are given by inspiration he doth so: but the sting is behind, in the tail of this non-such sentence, and so he is at liberty to speak by any other created thing, as to Balaam by his Ass.*

Then such a thing as Balaams Ass may call up our expectations of Gods teachings, guidance, and rebukes, as well as the Scriptures: for God is at liberty to teach us by an Ass, and he hath put no more authority into the Scripture, unless he shall please to hand them to us by renewed and immediate inspiration. But I shall not rake into this Dunghill further, which of its self gives forth so offensive a favour.

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§. 3.

I intended to have given you upon this head the assertions of some of the *Romish* Writers, who trample on the neck of the Scripture with the same foot; only the difference betwixt them and the *Quakers* lies in the aim and design: the *Jesuits* spurn at them to advance the dictates of the Pope, and the *Romish* pretended Church above the Scriptures; but the *Quakers* to advance the conceit within above them all. Yet I care not if I give you one instance at large.

‘Omnis Judex, præsertim supremus & generalis, ita debet dicere sententiam, ut altera pars litigantium evidenter sciat se vicisse: altera pars evidenter sciat se causam amisisse, quantum est ex parte hujus judicis. At hoc neque Scriptura Sacra, neque Spiritus Sanctus loquens per Scripturam potest facere.

‘Ergo neque Sacra Scriptura, nec Spiritus Sanctus loquens per Scripturam est talis judex. *Et minus Jacobi illustrabat his totidem verbis, Stamus ego & Collegæ, & Domini adversarii, in conspectu hujus judicis [Bibliorum] en contendimus, an sit judex Controversiarum. Jam ille judex debet pronunciare sententiam, ut nobis constet evidenter. Sumus hic in conspectu Sacræ Scripturæ, & Spiritus Sancti; pronunciet sententiam, & sic dicat, tu Jacobe Gretfere male sentis, cecidisti causa tua. Tu Jacobe Hailbrunnere vicisti. Tunc ego statim transibo ad vestrum scamnum. Et paulo post, Adsit jam Spiritus Sanctus, jam judicet, jam me condemnnet.* In English thus,

Every Judge, especially who is supreme and general, ought so to give sentence, that the one part of the contenders may plainly know they have overcome: and

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the other that they have lost their cause, so far as it is in the Judge: But this neither the holy Scriptures nor the holy Spirit by the Scripture can do.

Therefore neither the holy Scripture, nor the holy Spirit speaking by the Scripture, is such a Judge. The minor he illustrates in these very words. I and my Collegues and the Lords Adversaries stand before this Judge [the Scriptures] behold we dispute whether it be a Judge of Controversies. Now this Judge ought to give sentence, so as it may be evidently manifest to us. We are here before the holy Scripture and the Holy Spirit, let him pronounce sentence and say thus; thou Jacob Gretferus believest not aright, thy cause is overthrown; thou Jacob Hailbrunner hast overcome: then I will quickly go over to you. And a little after, Now let the Holy Ghost come, now let him judge me; now let him condemn me. If he had not had the metaphorical word to have played with, the world had not been troubled with so impertinent an Argument, and language so ludicrous, abusive, and daring to the Holy Spirit. By this you may see, that if the Quakers and Jesuits agreement in the same false Witness against the Scripture will carry it, our cause is gone, and the Scripture must not determine religious matters. But 'tis a sign 'tis a bad step, that so well fits the Popes Foot to mount his usurped and infallible Chair by, and which both Papists and Quakers tug for as for life.

- §. 4. I remember when I was a small Lad I heard our Protestant Divines usually affirm, that every man was born with a Pope in his belly; which to my then childish genius seemed a very pretty phrase; but such an one (as I thought) as was not only improbable

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probable but also impossible; but the Generation I am contending against tug for the truth of it (though under other terms) tooth and nail. And I have ceased wondring that so many so easily turn Quakers, when I consider how natural it is to shake off the Doctrine and Discipline even of God himself, that we alone may rule (if not over the great world of all others, at least) over the little world, our selves, without controul.

S E C T. II.

For convicting the Quakers of gross error, and establishing others in the truth; I shall prove from the Divine Authority of the Scripture these four things.

§. 4.

First, That whatsoever is by the Lord affirmed in the Holy Scripture, it is our duty to believe.

Secondly, That whatsoever is thereby or therein commanded of the Lord (not being repealed by the coming of Christ) it is our duty to obey.

Thirdly, That the Holy Scriptures do (in their kind) determine or discover to us, whether we believe and walk or practise aright or not.

For the first of these I shall prove from our Saviours own words, *O fools! and slow of heart to believe all that the Prophets have spoken, &c.* If it had not been their duty to believe according to the sayings of the Lord by the Prophets (which were not immediate to the Disciples) it had been neither their fault nor their folly not to believe, or to have been so slow and unready to believe, even those Prophecies which foretold the death and ill handling

§. 5.

The Quakers deny the Scriptures.

ling of the Messias; which was so much above their understandings, and so thwart to their affections. Yea the innocent and compassionate Jesus would have been not a little faulty, for so severely rebuking them for what was no crime at all.

But lest you should say, these Prophecies were within them; (as some of you have said) know first, that they were ignorant of them, *for as yet they knew not the Scriptures.* And 'tis said *Luke 4. 27. Beginning at Moses and all the Prophets, he expounded to them in all the Scriptures the things concerning himself.* Thus much may suffice to prove it our duty, to believe what the Scriptures speak, and that all and universally.

§. 6. Secondly, What is therein commanded we ought to obey, &c.

Deut. 5. 32. Ye shall observe to do therefore, as the Lord your God hath commanded you; you shall not turn aside to the right hand or to the left,

If it be objected, this was obliging to them, not to us; who are not under *Moses's* Administration. I answer, first, that the commands here chiefly intended, were such as oblige all men in all Ages, for the matter of them which is alway just and righteous. Secondly, the ground of their authority being the Lord commanding, reaches to whatever he commands in his written Word in all Ages of the World. Thirdly, the *Israelites* had them not immediately by inspiration, but by the hand of *Moses*; either from his mouth to that Generation, or by Writing and Tradition to the Generations following.

Nos. 12. 8. Who gave Jacob for a spoil, and Israel to the Robbers? did not the Lord? he against whom we have sinned?

The Quakers deny the Scriptures.

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sinned? for they would not walk in his ways, neither were they obedient to his Law.

Thirdly, The holy Scriptures determine according to their kind, or as much as a Writing can do, whether we believe and practise aright or not. I hope you are not yet resolved (with the *Jesuits* and *William Pen*) that because they do not express the sense contained in them, *viva voce*, or direct it to thy conscience without any other help; and say, thou *A.* art in the right, thou *B.* art amiss: therefore thou wilt not take them to be meet to determine good and evil, right and wrong. We may as certainly determine by words written as by words spoken; and they are altogether as worthy of credit. Those who come under the executive determination of Laws, do find that Process in writing doth not lose its force, for the decrees and sentence being put into that form.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works: the words for correction here are *προς ἑλεγχον*, for conviction. §. 8. 2 Tim. 3. 16, 17.

And herein [all things which are written in the Law and the Prophets] do I exercise my self, to have a conscience void of offence towards God and towards men. What can be more plain? the judgment whether he did righteously with respect to God and men, was passed in his conscience by the Scripture; and that not by immediate inspiration only, though he were an Apostle, but by the written Law, attained by study and serious meditation. Herein I exercise my self, he laboured by study and meditation therein (as the Greek im- §. 9. Acts 24. 16.

ports) *ἐν τούτῳ διὰ αὐτοῦ αἰῶν.*

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ports) he was not an idle *Quaker*, that must have knowledge dropt in his mouth, for dig he cannot, and to ask of others he scorns it. But for all that I had rather be laborious, rich, and humble with *Paul*; than slothful, poor, proud, and meerly in conceit rich with them.

Iſa 8 20.

To the Law and to the Testimony, if they speak not according to this word; it is because there is no light in them.

G. Fox, the grand *Quaker*, will needs have Christ to be the Law and the Testimony: if so, I am as sure as can be, that they that are saved by Christ are saved by the Law; and then farewell the Gospel, and the righteousness of Faith, which the Apostle makes so much ado to bring people to embrace, and disclaim justifying righteousness by the Law.

S E C T. III.

The teachings, motions, and determinations of the Spirit of God by the Scripture, are more suitable to the nature, and present state and condition of man; and more certain to his knowledge, than any immediate teachings, which any enjoy in our days.

More suitable to the present condition of man.

Pſal. 147.
19, 20.

I prove it first from its being that dispensation of God, which he hath put an eminent Character of mercy upon. *He sheweth his Word unto Jacob, and his judgments unto Israel: he hath not dealt so with any Nation; and as for his judgments they have not known them. Praise ye the Lord.* If it were not more suitable to man in his fallen state, and tending to his good, it would hardly by the Spirit of

of God been expressed as a mercy so singular, so excelling his dealings with any other people; and such flourishing matter for the praises of the Lord. Never did any of the Saints of old call it a carnal letter, husks, and by such like scornful names.

Secondly, The dispensations of the revealed and written Word, render God nigher to a people, than to those who are without it. §. 2.

For what Nation is there so great, who hath God so nigh unto them, &c. Deut. 4. 6, 7, 8.

Read the Context, and you will find that, the means of God being so nigh was (chiefly) his written Laws. And it is notorious, that the Gentile Nations who were without the Scripture, had lost sight of the true God so far, that they worshipped the most despicable things in his stead: and as the Apostle saith, *were without God in the world;* for Eph. 2. 12. all their light within, which the Quakers say all men ever had.

The dispensations of God in and to his Church, rise higher and higher in excellency and glory. And this is a third Argument. §. 3.

His first after the fall, were some few revelations to some few persons; and by them handed to others: which might be then much more easie than now, for that men lived so long, that the days of *Methuselah* and *Noah* took hold of the days of *Adam* and *Abraham*: But men increating in number, and no less in impiety, they quickly lost that little was committed to them.

And before the Law and Covenants, and Scripture (in part) were written (notwithstanding Creation, Providence, and some revelation) the knowledge of God was very thin and scant in the World

The Quakers deny the Scriptures.

Job. 26.
13, 14.

world among good and holy men. And if you will not believe me, believe Holy Job. *By his spirit he hath garnished the Heavens, his hand hath formed the crooked Serpent: lo, these are part of his ways, but how little a portion is heard of him.* He is speaking before of his works of Creation, yet they were but a part of the ways, whereby God conveyed the knowledge of himself; but take all together, even that of revelation with it; it was but a little of him that was known: whereas, when his word was written, the *Israel* of God who enjoyed it, 'tis said of them: *In Judah is God known, his name is great in Israel.* But the 2 Cor. 3. 11. speaks close and home to my argument: *For if that which is done away was glorious, much more that which remains is glorious.*

Psal. 76. 1.

§. 4.

A fourth proof may be, from the slipperiness of our memories.

Who among the sons and daughters of men, is able to retain in the memory such a multitude of particulars as concern faith and life? that if it should be granted, that every man at some time or other should have the whole mind of God contained in the Scripture, immediately, and by revelation imparted to him: the memory would prove a very leaky Vessel, and bad Steward; and let slip a great part, both matter and form; without a miracle to raise our faculty (not only above the common course, or which is ordinary, but) above the faculty of any man that breaths: whereas the word imparted by the Scripture abides, to which as to an everlasting Record we may have recourse, and supply that defect.

More certain to the knowledge of man.

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§. 5.

Since man was corrupted, and so long as there remains either corruption or defect in him; the inward motions, and notions of the soul will be affected therewith: the first risings and bubbling up of thoughts, and imaginations, which present themselves to the understanding, judgment, and conscience; will abundantly vary from, and be opposite each to other: and the sentiments or apprehensions of them, be warring, and contending like pleaders at the bar of judgment, and conscience and those who know and are concerned in the affairs (and their management) on the secret stage of the Soul, must acknowledge (if they will speak their consciences) that whatever be the question agitated in the mind, there will not want the appearances of truth, and goodness; offering themselves on both the affirmative and negative part: and in matters of religious concern, all pretend to the sanction, and allowance of God himself. And as their pleas, so their importunities shall be impetuously violent, that many times the poor creature is on the rack, and which way soever its judgment and resolution inclines; the adverse thoughts will attend it with their Checks, and clamours. *In the multitude of my thoughts within me.* Psal. 94. my anxious, perplexed, careful, troubled, 19. thoughts; beating against one another like the boughs of a tree agitated with a fierce wind.

This was not only *David's* case, but the Saints which are now upon the earth. And if it were *David's*, so good a man, and a man so frequently under the power of special divine inspirations; much more may it be ours. Well, in such cases what course should we take? if we expect, and depend

pend upon immediate teachings from the spirit, how shall we know they are such? and not the delusions of Satan, or a vision of our own fanciful brains? we can give testimonies enough to convince a Heathen or Atheist (if he will not abandon the use of reason) that the Scriptures are the word and mind of the spirit of God: and therefore what that speaks, is the voice of the Spirit, but it will be long enough e're the *Quakers*, and those that plead for a sole dependance on the spirits immediate teachings, will be able to give such proofs of theirs.

§. 6.

Moreover, the *Quakers* who pretend to these teachings, and guidances; resolve against the exercise of a humane, (though sanctified understanding) and resolve all into motions, impulses, and the sensation of them: thereby depriving men of the direction of enlightned faculties, leaving the most violent motions, and appetites; to carry away the undoubted evidence, and character of the Spirits leadings.

But how far this is from a spiritual understanding, or a right discerning, I leave those to judge, who are acquainted in themselves, or others, with violent temptations from Satan, and the unbridled lusts of men; and this pure sensation of stirrings, and motions, becomes better by far the stark blind, than those who have eyes in their heads.

Isa. 59. 10.

We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noon day as in the night. One of the severest curses for disobedience,

Deut. 28.

29.

threatned against Israel was, and thou shalt grope at noon day as the blind gropeth in darkness, and thou shalt not prosper in thy ways. And what is this principle

principle of the *Quakers*, but to turn us again into the darkness, and *Chaos* of Gentilism; instead of beholding as in a Glass with open face the glory of the Lord, to be feeling after him, by the corrupt and half senseless touches of a natural conscience, acting on the narrow, and uncertain indications of Creation, and providence: which though they may teach something concerning God, and our original duty to him: will be as far from acquainting us with Gospel truths, or such as concern Christ, and our redemption by him; as a stone or tree is from discerning, and expressing the secret, and bosom counsels of God, or man.

§. 7.

I would not yet have you think, that we deny, or disown a sensation, and feeling of the holy and blessed mind of God; for we look on nothing of greater moment, than to have a heart and conscience delivered from searedness, and being past feeling. But our feeling, and sense of the truths of God, is by the faith of them, revealed to us in and by his word: into which we desire absolutely to resolve our belief, and which is the objective rule to the understanding by the senses.

C H A P. VI.

The Quakers take men off from reading the Scripture, and looking into them for instruction and comfort.

S E C T. I.

IT is no matter of wonder at all, that they who are so far entred in the denial and contempt of the Scripture, should advance this step further; it being but the natural off-spring of what I have already proved to be their Tenets. And whatever else is the round of their writings and declarings, all centres in putting people upon looking to the light within, as the only Counsellour and Comforter. *And this is the meaning of our Doctrine, to bring people to the everlasting Word of God in themselves,* Smith Catech. p. 95.

- §. 2. Whereby they steal away their esteem and use of the Scriptures insensibly: and they are shut up and lost in another Book [*viz. The light within*] before they are aware: whereas if they should in so many words forbid them to read the Scriptures, it would make their hearts recoil: Alas, that men are such Children, who suspect not a design to rob them of their Gold; when a Counter, a trifle is commended to them, and imposed upon them, that they may not think of, or mind that which is a Treasure! and by this means the Scriptures are forgotten, 'till the love and esteem of them be lost

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by doting on the new and gay fancy of a divine and perfect light within. But to the proof, further.

But turn your ears inward to the measure of light §. 3.
in you, which is without guile. So to that of God Morning
in thee—I direct thee. Their Pamphlets are *watch*
 stuffed so full with expressions of this nature, that *Epist.*
 I should but shew you their great road in citing
 their words: neither will any of them deny what
 they are brought to prove.

But if they intended the judgment and conscience enlightened, and that this ought to be minded in its place, we should not condemn for such directions: but when it is made a God of, and by consequence an Idol; and those beams of divine light shining in the Scripture excluded, as if they had the body of the Sun within themselves: it is the highest instance of folly, and proof of taking men off from reading the Scriptures for instruction and comfort.

Yet take their minds in express words, *And by* §. 4.
the same light do we discern, and testify against him Parnel's
to be in darkness and blindness, and is a deceiver; *Shield of*
who putteth the letter for the light, and so draw peo- *the truth.*
ples minds from the light within them to the light p. 10.
without them: seeking the living among the dead.
 You may here discern the confidence they have in
 their light within, that they dare oppose it to the
 Scripture, yea and take its false witness which it
 bears against the Scripture: and with what a black
 coal he marks those who put the letter [*i. e.* the
 Scriptures] for the light? and this he contrives to
 be a drawing peoples minds from the light with-
 in them, to the light without them: so that by
 his

Luke 24.
5.

his own way of reasoning I have authority to say, that putting the light within them for the Scripture the light without them, they draw peoples minds from the Scripture. But the close of this sentence is no less than a murder of the holy Scripture (*seeking the living among the dead*) yea a strangling the Scripture with one of its own silver Cords: *Why seek ye the living among the dead!* as if the Scripture were a very Grave and Charnel house, from which the living Jesus is for ever departed, or which is more congruous to their sense, they are no more able to minister instruction and comfort than a dead Carcase rotting in the Grave.

§. 5.

John Storr's short discovery, &c. p. 2.

Hear one more of their Trumpets sounding to the same purpose: *And although the holy Scripture without, and the Saints practices are as lights in the world; yet far be it from all true Christian men so to idolize them, as to set them in esteem above the light which is sufficient to guide: or to esteem them equal with the light and Spirit of Christ within.* The Scriptures are as lights, but they will not right them so far as to call the Scripture a light: and the commendations of that Idol the light within are such, as if they were true he were a stark fool who would direct his eyes to the Scripture, having such an excelling light in his own bosom. But lest after all these allurings they should not be understood, and people should be so silly as to attempt to light their Candle at the Scripture Taper, they will tell you in plain English the vanity of such an undertaking. *For he [Christ the light within] alone searches the hearts—and not the Scripture.* Smith prim. p. 12. So that to draw people from attending

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attending to the Scripture, they do not only commend the light within (being silent concerning the Scripture in the mean while) but tell you in plain words, the Scriptures are in this matter of no service at all; as *Parnel* before cited, *he is the light and guide, &c. the Scriptures are not.*

S E C T. II.

A second Argument, they assert the light within to be sufficient, yea allsufficient. This where it takes hold of the credulity, will draw as hard from attending to the Scripture as the stoutest Team in England. Alas it must then (if this be true) be but a piece of wantonness and the itching disease to read the Scriptures, to which we must take a few steps, though they lye open in the next room; while we have enough in our own bosoms; yea, which we can be no farther from than from our selves; to the use of which we may pass as quick as thought: 'tis but look inward, (not outward nor upward) turn the ear inward, and the turn is served. But that this Argument may be heard, *John Story* and some other such Chapmen vouch for its truth. *The light which is sufficient to guide.* Before cited. *And if thou waitest in the measure of the light of Christ [within] thou wilt be able to try all things,* Smith's prim. p. 10.

Quest. *But if I should turn to it and obey it when it reproves me for sin; is there power in it to save me from sin? &c.*

§. 2.

Ans. *Yes Child, all power in Heaven and Earth is in it.* Smith's prim. p. 14.

Reader, canst thou withstand the astonishment

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where-

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wherewith a tender conscience of the true God is wont to be surprised by such an open mouth of blasphemy? if thou canst I must conclude thou art acquainted with this sort of people, and so custom hath made it no surprise; or thou art above half dead and benumbed with the *Opium* of *Quakerism*. Yet this is as agreeable to their main principle, as the same thing is to its self.

- §. 3. I wonder we hear it not more frequently from them, that all power in Heaven and Earth is in every one of them; yea in each of them, yea in each drunken Sot, and the silliest prophane person. This is as certainly their Tenet, as that God, Christ, Spirit are within them, and all other persons, in the sense they hold. But if they should say that openly which they believe and speak among themselves, they would be the most ridiculous, to say no worse, people that breathe above ground.

S E C T. III.

Thirdly, They affirm the Scriptures to be within. If so it is a great vanity to read them out of a Book, and when I am perswaded to be herein of their mind, I assure them so long as that shall last I will not be at the fruitless pains of looking into a Bible as my Monitor. *Fisher*, the best Scholar that ever professed *Quakerism*, asserted this, *Ye have Moses and the Prophets within you*. Not in Latine I dare be confident, neither had his Book (mentioned in the margin) been so besprinkled with that Language of the Beast, for all his inspirations, if it had not been first knockt and whipt into him, it may be by some wicked tyrannical Pedagogue.

*Velataque-
dam reve-
lata, p. 4.*

Yet

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§. 2.

Yet here by the way observe, that such a wicked thing may furnish with the gift of Tongues, while the *Quakers* divine Spirit must be confined to speak in plain English, or be dumb. Another of the same mind is *Parnel* (of whom I must give this commendation, that he speaks his opinions openly, and not in parables as the most of them; who are afraid or ashamed that their opinions should behold the light, any further than the interest they have obtained may secure their Authors; but of all men Hypocrites are the most odious and dangerous) *Parnel's*
for the Scripture is within, and was read within *Shield of*
before it was read without. *the truth.*
P. 11.

§. 3.

I would not wrong the *Quakers* as bad as they are, and it is pity they should be wronged, who wrong themselves more than enough: if they mean by the Scripture, the sense by them expressed, I wish they said true; and if within be in the heart, *i. e.* not only known and readily produced out of the heart, and men as a good man brings forth from thence good things, but also esteemed loved with understanding; I am sure they would be no *Quakers*. It is a blessed thing to have this Word hid in the heart as *David* practised, and as God commands: but if by the Scripture they mean the dead Letter, Ink, and Paper as they call them when they list; they would be but a bad and troublesome Inmate.

§. 4.

I do acknowledge with all my soul, that to have the Scripture within in the sense of them, yea and the words too, is an inestimable blessing, such a one as young *Timothy*, and eloquent *Apollas* were crowned with: and few of the Saints there are who have not the Scripture within in some good

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measure, but alas memory is so weak and frail it will not hold all; and so confused ever and anon, that it is necessary to go to the Scripture without not only to get in more, but also to repair decayed and broken notions of them, and to be sure that our crazy imaginations by brooding upon the frame of them within, have not hatched something of its own, and adopted it Scripture: which the Quakers are not a little guilty in.

- §. 5. But while I am commending the first part of their Tenet, viz. that the Scripture is within; supposing it taken in as good a sense as it may be, I must not forget the latter part which hath the dregs and poison, viz. *and was read within before it was read without.*

If by reading it within before without they intended it only of the Penmen of the Scriptures, I would join with them, and say so too: but they intend nothing less; but, that, in the light which every man hath within him, there is the Scripture all and every part, at least that may be of use, if it had never been without. I would willingly be resolved of a few things by those that are of this mind. Wherefore did the gracious God expose the Prophets and Apostles to so many difficulties, dangers, and deaths for declaring the matters contained in the Scriptures, if they were read, and might be read by all men within?

- §. 6. Why did God with his own finger write the Ten Words or Commands, and cause other of his Servants to write both them and the other parts of the Scripture? Why doth he command to read the Scriptures, and by reading and studying them to get them into the heart, memory, understanding?

Deut.

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Deut. 17. 19. *And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God; to keep all the words of this law, and these statutes to do them.* It was not to be with him as you commonly phrase it [in him] there is no such *it* in the Text, but the Relative *it*, hath for its Antecedent in the Verse next before, *he shall write him a Copy of this Law in a Book out of that which is before the Priests, the Levites: it shall be with him, &c.*

Why did Christ himself read out of the Book if it were within them? Why did not God chide *Josiah* for not doing according to the Law (as being guilty of wilful neglect) before he found it in the Book? why did God commend and reward his tenderness of heart in fearing, when the Law was read out of the Book, if he were so hard hearted as not to hear the Law within?

§. 7.

Why did Jesus Christ never rebuke the Jews for not heeding the Scripture within, while he oft rebuked them for not heeding and believing the Scripture without? these are enough and to spare, to discover the vanity of this conceit.

The truth is, the Scriptures were written (with respect to us) first without, then within.

§. 8.

I would gladly hear any of the Quakers make a report of any of the Gospel truths contained in the Scriptures, which you could assure me you never heard or read without: or that you could all agree without conferring together in a Narrative of those Traditions which the *Thessalonians* were taught by word, *2 Thess. 2. 15.* and of those many other things which Jesus did (or some of them) spoken of *John 21. 25.* which were not written:

§. 9.

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this would be somewhat of conviction to us. But you are unworthy beyond all men of the holy Scriptures, who by such means as these not only take off others from reading them for their instruction, but also deny the mediate and visible instruments and means of those notions you make such a noise and jingling with in the ears of men, as if they were but home-born things.

§ E C T. IV.

Fourthly, They affirm that there is no light in them.

Lip of truth opened, p. 7. *That light is in the Scriptures, prove that, or tell me what one Scripture hath light in it? If the Scriptures gives us a true description of light, Ephes. 5. 8. for whatsoever doth make manifest is light: this is not only an error of the first magnitude, but also one of the greatest discouragements imaginable of looking into the Scriptures for instruction and comfort: for if they manifest or signifie nothing to us it will be but lost labour.*

Gal. 2. 6. I am apt to believe they may hold it for very Orthodox Doctrine, intending thereby that there is no light in the Scriptures more than they have or may have without them; and that the Scriptures can add no more to them than the boasting *Galatians* who were false Brethren (though they seemed to be somewhat) added to *Paul*; or that there is no Scripture hath Christ the light in it, he being (in their opinion) no where but within as a light.

I shall only prove that the Scripture is a light, or hath light in it, and so dismis this argument.

The Quakers deny the Scriptures.

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O send out thy light and thy truth : let them lead me, let them bring me to thy holy hill. By which we are to understand the promises made to David : he knew the way to Gods holy hill, as well as most, but his Adversaries had barred it up, and therefore he prays that God would perform his promises, which were not only the light of comfort to him, but a guide to his faith and hope, as they were truth and good : and such light the Scriptures are replenished with and adorned, as the Firmament with Stars and Constellations. But lest they should say this is but my meaning put to the Scriptures, take one Text that telleth its own meaning in so many words : *For the Commandment is a lamp, and the Law is light.* Psal. 43. 3.
Prov. 6. 23.

A fifth Argument may be raised out of those dirty and disparaging Titles and Characters which they give of the Scriptures. Of this you have enough before.

C H A P. VII.

The Quakers affirm the Doctrines, Commands, Promises, holy Examples, expressed in the Scriptures as such, not at all to be binding to us.

S E C T. I.

THis is a denying of the Scriptures, and the authority of the God of the Scriptures at once, and with a witness. If any shall be furnished

The Quakers deny the Scriptures

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with so small a measure of reason, as not to be able to apprehend that such an affirmation is a denying of the Scriptures, I have little hope to convince *them*. Yet I shall not leave them altogether without some Scripture evidence of the strength of this Argument.

§. 2. *Left I be full and deny thee; and say who is the*
 Prov. 30. 9. *Lord? To say who is the Lord? or what hath the*
 Lord to do with us, to command or bear rule over us? is to deny the Lord: and to say of the Scriptures what are they to us? is as plainly to deny them. What is self-denial but rejecting and denying what it would oblige us to, and impose upon us? to relinquish and abandon its authority? To deal so by the Scriptures must needs then be a denying of them. But why do I burn daylight? the Argument shines bright enough in its own light and evidence,

§. 3. The greatest expectation will be of the proving matter of Fact, or that they do thus affirm: and I do verily believe that few who have some tolerable opinion of the *Quakers* and their principles (except the rank *Quakers* themselves) have had a suspicion that they are so grossly wicked: but I shall blow the dust out of their eyes, by as strong a proof as their own confession.

And it was the rule unto them that gave forth the Scriptures—and they spake the words as the Spirit moved; so that the Spirit was before the words, and was their rule that spake the words, and it changes not, but is the same for ever.

Smith
 prim p. 10.

This he writes to prove that the Scriptures are not a rule, and doth hereby affirm that they had been no rule to the Penmen of the Scriptures themselves,

selves, had they not been moved so to take them by the Spirit: and that this way of obligation is unchangeable and abides for ever. He that shall read the foregoing and following words in the Piece quoted, will no more doubt what I have said, than that two and two make four.

For all the Saints have their commands in Spirit, §. 6. but yours is in the Letter; and so of another mini- Naylor's
stration. By the phrase [in Spirit] they intend not love to the
 that which reaches the heart only, but that which *lost, p. 16.*
 hath its original immediately from the Spirit of God in them. That Naylor intends no other in this place, than its being from the Spirit immediately, he telleth you plainly: for that it is a different ministration from that of the Letter, by which words [the Letter] they alway intend the Scripture.

But more plain yet, if more plain may be: *that* §. 7.
is no command of God to me, what he commanded to Burroughs
another. *answer to*

Neither did any of the Saints which we read of choice ex-
in Scripture act by that command which was to ano- periences,
ther, not having the command to themselves: I chal- P. 6, 7.
lenge to find an example to it, E. D. A bold Chal-
lenger, who shall be answered in good time: but
 let us hear a few more first.

—Because its only queries gathered by the Author from the Letter of the Scriptures without, and no message of heavenly prophecy, doctrine, or exhortation received by the Author from the Lord, through John Story the divine inspiration of his light and Spirit within: Short discourse therefore may I say it's a very vain and Idolatrous ex-covey, p. hortation which J. A. hath given to J. B. his little Book: But further,

And

The Quakers deny the Scriptures.

§. 8.

And J. A. farther saith, let light without be guide to light within.

Reply, If by this exhortation J. A. means that light without should guide the true light within, which shines in the hearts of the Saints: then I must needs say 'tis a very absurd and foolish exhortation; and being spoken upon a divine account, it is full of Idolatry and evil, and greatly contrary to the Gospel, and exhortation of Gods Ambassadors to the Saints on earth, which was, that they should abide in the light or anointing that was in them, 1 John 2. 27. I shall say somewhat to this in its order; hear one more and I have done.

James
Naylor.
P. 16.

And this is your work who at this day set up an imitation from the letter, of what other men have done; but have not received your command and power in Spirit from the Lord; and to you it will be said, who hath required these things at your hands? for all the Saints have their commands in Spirit, but yours is in the letter.

§. 9.
Pag. 31.

But in your vain imaginations are judging you know not what, and limiting the spiritual Covenant of God to the literal.

Pag. 40.

Not in spirit, but in the old letter, or tradition from men.

I suppose that by this time my Reader is past doubting whether they are guilty or no of this charge: it must not be expected that I should take up all these citations, and deal with them in all their parts; if I should, I should often *actum agere*, and give you one thing more than twice: but what they produce as confirming their Tenet, I shall answer to, the falshood of this Doctrine I shall prove

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prove by Scripture, and rational evidence, and answering what they pretend for the grounds of it.

S E C T. II.

The Laws that were given by *Moses*, and the doctrines and promises also were binding to the Congregation of Israel, *Exod. 34. 32. And afterward all the Children of Israel came nigh, and he gave them in commandment all that the Lord had spoken with him in Mount Sinai. Who will say these commands were not binding to them? Exod. 35. 1.--- These are the words which the Lord hath commanded that ye should do them.* Will any one in his wits say, that in receiving the command from God by *Moses*, they had it by immediate inspiration from God? to say so is a contradiction in its self. *Moses* indeed had it immediately from God, but the *Israelites* of that Generation mediately from *Moses*, *John 1. 17. For the Law was given by Moses.* And the Scriptures were given first immediately from God, and that is their authority with us, though they are handed to us through many Generations, as the Books of the Law and the Prophets were to the Jews.

And moreover it were a very superfluous thing for God to send his commands to them by *Moses*, if they had them all at as nigh and as good a hand as he. The like may be said of the New Testament Commands and Doctrines, &c. *2 Thes. 2. 15. Therefore Brethren stand fast, and hold the traditions which ye have been taught, whether by word or Epistle. Did you ever hear of an Epistle come immediately from God? and all the Doctrines of the Gospel were conveyed*

§. 2.

The Quakers Deny the Scriptures

conveyed to others, except the Penmen or Prophets, Evangelists and Apostles by Epistles; or what is of the same import in this matter.

§. 2.
*Morning
Watch.*

But let us say a little about the obligation of examples of the Saints. That I may not run you out of one error into another, I am willing to take some pains in this, as in the other parts of this Tract.

To imitate all the Examples of the best of Saints would lead us into sin, and therefore cannot be our duty. This I will not plead for, for then we ought to murmur, murther, dissemble, and be proud, which at some time or other, some or other of the eminentest Saints recorded in Scripture have been guilty of.

§. 4.

To imitate and take example by them from the meer authority of their Example, is not a little faulty, though the thing be good in its self: But to take them for our examples, and follow their steps wherein they act according to the written Word, or are commended and rewarded by God for so doing, yea not any where reprov'd for so doing: their examples in the like cases and circumstances, it is not only reason to follow, but a sin not to follow: yet we are to follow their examples as they are some discovery of the will of God to us, which we knew not so well and clearly without them: or as they are a farther encouragement to our faith and obedience.

§. 5.

Neither are we notwithstanding to follow their examples which were according to the mind of God when they lived, but since those Laws are abrogated and repealed by a demonstrative act, and law of God. As in the case of the *Mosaical* Rites and

and Ceremonies; with all those things which were Typical shadows, the substance, and intendment of which is performed and compleated.

These things promised, I shall prove that their examples are binding to us, yea are a superadded engagement to duty; and render a sin against a command so backed with examples, to be more sinful and more deeply aggravated.

It is lawful, and a duty to imitate, and follow §. 3.
the examples of eminent *Saints*.

Beloved, follow not that which is evil, but that which is good. This is spoken of evil and good actions, and examples as appears by the the 10th. verse. ^{3 Ep. of Jo. 11.}

Leaving us an example, that we should follow his steps. ^{1 Pet. 2. 21.}

Whose faith follow, considering the end of their conversation. ^{Heb. 13. 7.}

For your selves know how ye ought to follow us. ^{2 Thes. 3. 7. and 9.}
But to make our selves an ensample unto you to follow us.

For after this manner, in the old time, the holy women also who trusted in God adorned themselves. ^{1 Pet. 3. 5.}

Brethren be ye followers together of me, and mark them which walk so, as ye have us for an ensample. ^{3 Phil. 2.}

These Scriptures are so plain to the purpose, that they need not a comment.

And his sons walked not in his ways, it was an aggravation that they did not only sin against the Laws of God, but the example also of their Father. ^{1 Sam. 8. 3.}

Yea in doubtful and difficult cases; wherein we cannot reach the knowledge of our duty, and the way God would have us walk in, by the evidence of his Laws: it is our duty to follow the examples of §. 6.
of

The Quakers deny the Scriptures.

of the greater number of the Saints, especially when the most serious, and understanding are of the company. *If thou know not (O thou fairest among women) go thy way forth by the footsteps of the flock, and feed thy Kids beside the Shepherds Tents.*

Sol. Song.
1. 8.

§. 7.

It were well if young beginners in Christianity would practise this advice; until by diligence, and the blessing of the Lord thereon, they came to an understanding more ripe, and capable of discerning the mind of God in its more proper evidence: such a practice would evidence humility, and acknowledge of themselves, and save them many a sin and trouble, and the Churches peace in a great measure; and secure them from the snares and delusions of Satan and his Agents; who have the greatest advantage on those whose hearts are in their aims, honest in the main, and whose understandings are weak, and indigested; yet daring and presumptuous.

S E C T. III.

I conclude this Chapter with some consequences of the denying the doctrines, commands, holy examples in the Scripture contained, to be binding to us, unless they come to us by immediate inspiration or motion of the Spirit.

First then all ministry by men is superfluous and vain; and that not only our ministry, but that also which you call yours, who affirm this dangerous untruth.

§. 2.

Can you say your Ministers are the Spirit? if the Spirit teach by, or through them it teaches mediately; but I say not this as if I took it to be of bad consequence that your Ministry should cease: but

to shew you how greatly contradictory you are to your own principle. — You say the light and the anointing within you is a sufficient, and only Teacher; and no other can oblige, or move you: and yet none make a greater noise in that you call teaching, or declaring, or are so troublesom and importunate therein, as your selves.

2. The consequence will be, that however the Scriptures are a Monitor from which we may store our selves with Gods counsel, and commands, &c. yet in the intervals, and mean whiles between inspirations, and motions from the Spirit within: we have no obligation to any duty, nor can we commit any sin. For where there is no Law: there is no transgression; take away the Scripture Precepts; and to you there is none, but as inspirations drop in: and then I assure you (for all your pretences) you may live lawlessly enough: inspirations being now so rare; and when they were more plentiful, but one *Balaam* among the wicked was so visited, as we read of.

3. Then the Scriptures signifie just nothing, but a Romance to read, to exercise the fancy; or at most but as a prophane or common History, from which we learn nothing but what others did and said; and how it was with them. If you read the Scripture commands, they are nothing to you; if you have a command in Spirit (as you call it) it is enough: though it never were in the Scriptures; yea, though it be contrary to the Scripture, reason, and all modesty.

C H A P. VIII.

*They deny the Scriptures to be any means,
by which we may come to know God, Christ,
and our selves.*

S E C T. I.

THis is a bold and strange assertion from those who call the Scriptures the Scriptures of truth, and would be thought not to deny but own them with some respect. But seeing it is within them, I love they should speak out.

If the Scriptures are thus impotent, I know no use they are of in things of a religious concern; all Religions aiming at and depending upon the knowledge of God and our selves: and the Christian Religion as such, on the knowledge of Christ. They may notwithstanding this affirmation call them Scriptures, *i. e.* Writings still; but sure they do but mock them in calling them *holy* Scriptures, or they are greatly ignorant what the word *holy* imports.

§. 2. If the Scriptures then were burned, it would not be a half-penny loss, and the world would be rid of a burden or a snare, or both.

I proceed to the proof of this Charge, and as I have done hitherto draw my Arrows out of their own Quiver.

§. 3. *Quest. Is there not another way by which we may come to know God?*

Ans.

The Quakers deny the Scriptures. 97

Ans^r. Nay child there is not another way, for *Smith*
Christ is the way. prim. p. 14.

The Scriptures (which are Christs own words) which say Christ is the way, *John* 14. 6. is far from countenancing what this Author shelters under its wing. Christ saith *I am the way*—no man can come to the Father but by me. But he doth not say (nor is it in the least implied in the words as their sense or consequence,) that there is no coming to the knowledge of God but by Christ; for some knowledge of God may be attained not only without Christ as the means but without the Scripture also.

As the Apostle *Paul* affirms (who we have reason to believe before all the *Quakers* in the world) *Rom.* 1. 20. *For the invisible things of him from the creation of the World are cleerly seen, being understood by the things that are made: even his Eternal Power and Godhead.* Either they never read this Scripture, or the beam is in their eyes, who shall say there is no other way to know God but Christ; if he had said no other way to know God savingly without Christ, he had saved his credit here, and hit the mark: but what will not men say that have a mind the Scripture should be silent. The reason he grounds this upon is of like strength to most which they produce under that name, or form: *For Christ is the way*, now this Scripture doth not speak of the knowledge of God, but of coming to God; which is somewhat more than a bare knowledge of God; which must have a being in us before we can come, or move towards him. But suppose he had said there is no other way to come to God but Christ only, he had spoken falsely. For,

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The Quakers Deny the Scriptures:

§. 5.

Though there is no other way to come to God without Christ, yet there are many other ways to come to God by, in conjunction with and subordination to Christ. So our reading the Scripture, knowledge of our alienation from God, our sin, guilt, and danger, sanctification, &c. these are all ways and means by which we come to God. Add to these faith, love; yet who will say that any of these are Christ? (except *James Naylor*, who saith Christ is the Word and Prayer) but though we make these to be some ways and means of coming to God, we make not any of them *the way*, as the most excellent and only way: nor do we make them our Saviours, and Mediators, and Intercessors with God for us: nor that they by shedding their blood satisfied Gods Justice and appeased his anger, and made reconciliation between God and man: and yet without these any one of them (at least such as are within their reach) no person can be saved or be re-united to God. I will give you a demonstration as easie as sense it self.

§. 6.

Suppose that over a great and deep River there were but one Bridge; and he that would go to the other side must go by this Bridge; and it should be said (and truly) no man can get to the other side of the River, but by this Bridge: would this conclude that you must not enquire where this Bridge is? how you may pass over by it? that you must not take those passages, and steps that lead to the Bridge? that you must not have and use your legs, and your eyes? and all because you cannot get over but by thy Bridge. At no wiser a rate do the Quakers plead for Christ being the only way, excluding all other as subservient. But enough of this passage:

passage : only observe, that the Author quoted will not have the Scriptures, nor any thing else (Christ excepted) to be any means of knowing God. Let us hear him explain himself a little more.

Quest. *Doth God manifest himself within man?* §. 7.

Ans. *Tes, and man cannot know him by any other way but by the manifestation of himself in his light within him.* Smith's Catech. p. 2.

Here he saith much more than in his former sentence; there he saith there is no other way to know God but by Christ, here but by his light [Christ] and that within him too: lest we should mistake and suppose that the light of Christ also is to be found in the Scripture,

Hear him speak plainer, and yet more to the purpose.

Then he [John] declared him as he knew him; Morning not from any tradition or writing before him: though then there was much written which did truly testify of him. This he brings in to prove, that Christ is to be known and made known to others, not by the Scripture but his own light, or he himself the light within: and that though the Scriptures were then in being, he made no use of them to declare Christ by, to the knowledge of those he preached to. p. 6. § 8.

They are such people as tell the world that Matthew, Mark, Luke, and John are the Gospel; they are but the Letter. Paper sent out into the world. p. 2.

The Gospel is as much as to say a good message, or glad tidings, *εὐαγγέλιον*. Strange! that they should not be glad tidings, because they are the Letter! as if a good message or glad tidings were never written in this world: And the Scripture

The Quakers deny the Scriptures.

brings no tidings of Christ, because they are tidings in the most ample form, viz. in writing or printing; which will abide much longer than a breath or sound; and may be better considered.

Take another to couple with him, as very a Wiseaker as he.

John Hig-
gins warn-
ing, &c.
P. 7.

And the knowledge of the Languages of Hebrew, Greek, and Latine (which they call the Original) is nothing worth, as pertaining to the knowledge of God. This Author did certainly lose the light, or the light lose him, when he wrote this: I never heard the Latine called the Original of the Scripture Translations before. Sure he believed that the Scriptures peep't first out of Rome, in that their Original Copy should be in the Roman Language; as others of them, that the Lords Supper and Baptism were from Rome and the Pope.

But however we have been hitherto, of this mind, the Quakers infallible monitor, the Light within (by which I am perswaded he wrote this) will have it otherwise: and I dare assure this learned person if he be alive, and can but prove the Latine to be the Original, the Pope of Rome will willingly give him a Cardinals Hat for his pains.

But this is not his original errour, though an errour concerning the Original. He saith the Original is nothing worth pertaining to the knowledge of God. If so, our Translations which we had from thence are less worth than nothing: for they must give the upper hand to the Original.

I have sufficiently proved their denial of the Scriptures being any means by which we may come to the knowledge of God or Christ: one Witness of the third, viz. of our selves, and I shall

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The Quakers deny the Scriptures: 101

shall call in no more of them for the proof of this Charge.

Christ by his light within shews you in a glass §. 10.
your own faces, which the Scriptures cannot do. *Scorned*

Here I find them in love, yea so in love with a Quakers little Rhetorick, that rather than go on plain ground, they will kick their own shins, and trip up their own heels. Truly friends you have here gone on Glass or Ice, which you will. You teach or declare in almost all your Writings, which concern teachings in a religious sense, that you are taught immediately by the light within. Was ever any thing in this world shewn in a Glass immediately? that Glass may more congruously be called a Mirrour (the ancient name of a Looking-Glass) than any I ever saw or heard of: however let whatever be the Glass or means by which, or in which we may see our faces, the Scriptures (by your leave) must not be it.

But whether you will or no the Scriptures are a Glass, or as a Glass, wherein if you or I will please to look with an honest mind, God will by it in a good measure shew us what we are: and they have one property above all the Looking-Glasses in the world, viz. that we can see your faces in and by them, though you should not look into them, nor suffer the Book wherein they are contained to be in the same house where you are.

S E C T. II.

For the help of the unready in the Scriptures, I shall quote a few of its testimonies to confute this Doctrine: although the consciences of the greater

number of themselves (if they will but turn over their records placed in their memories) will give verdict against them. And for all those who have been at the pains to learn what the Scriptures are capable of teaching, and have not engaged themselves right or wrong to the service of the light within; I doubt not but they will subscribe themselves experimenters of the truth here by you opposed.

Josh 4.24. *That all the people of the earth might know the*
 §. 2. *hand of the Lord that it is mighty, that ye might fear the Lord your God for ever.*

As the heathen Nations, so the Generations and Posterity of *Israel*, who had not seen these works with their own eyes, were helped to the knowledge of them, and of the Lord who wrought them, by the means of the Scripture History.

Deut 17.
 18, 19. *And it shall be when he sitteth on the throne of his Kingdom, that he shall write him a Copy of this Law in a Book; out of that which is before the Priests the Levites: and it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God.* Here the Scriptures are not only a means to know God, but also to fear God; which cannot be without knowledge of him, and is more than a meer notion of God.

§. 3. And for the knowledge of Christ, it is not possible that the Scriptures should be a prophetic, historical, and doctrinal account of the natures, person, and offices, &c. of Jesus Christ; and yet no means for the knowledge of him. And according to your own common phrase, a testimony, declaration, and witness of Christ, and that they are

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are some means, though not the only means, that Text is enough to prove, 2 Tim. 3. 15. *And that from a Child thou hast known the holy Scriptures, which are able to make the wise unto salvation; through faith which is in Christ Jesus.*

And who will doubt but that which is a means to save is a means to know God and Christ? I have met with such a silly cavil as this in some of your Writings, viz. *that they are no such means to them who have not faith, i. e. that obey not the light, and believe not in the light.* True, if you understood Christ aright; but yet they are a means of some kind, or it is not true that they are able to make wise to salvation, whatever else be in conjunction with them: we never yet said that they alone can do it, if we should say so, we should be like unto you, who deny they can contribute any thing towards it.

Concerning the knowledge it gives of our selves §. 4. (whether we are believers or unbelievers) take two or three testimonies.

These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. Surely if they are a means to know if we have eternal life, they thereby shew us our faces; that we have the faces of Children, not Swine; or Swine and not Children; and those characters and marks by which one Saint may know it self, may be a means by which another Saint may know it self, and so on the contrary. Paul knew himself by the Law to be such a sinner, as he knew not before. But I shall give

Rom. 7.

you, one Scripture which answers the case in the Metaphor [a Glass] used by our Adversary.

1 Jam. 23. *For if any man be a bearer of the word and not a*
24. *doer, he is like unto a man beholding his natural*
face in a Glass; for he beholdeth himself, &c.

I know you who are called *Quakers* will say I pervert this Text, which is to be understood of the light within, not of the Scriptures without; and that it maketh directly against me. I hint this to let people know what need we have to preserve that appellation of the Scriptures the Word of God; which will preserve the due reputation and use of those holy and blessed Writings. But I would ask any *Quaker*, if it be not absurd and woful lame language, to exhort a man to be a doer of Christ? I must not dispute the same thing over and over, but affirm this Text from what hath preceded, and the particular Argument given just now, to be a full and plain asserting the Doctrinal word to be a means by which we may know our selves.

S E C T. III.

I shall express in the close of this Chapter those absurdities, falsities, and impieties, that are the Bastards this Errour is travelling withall.

§. 1. The Scriptures have less in them of demonstration, with respect to God, than the dumb Creation, or the most despicable particle of it; a Worm, a Stone, are some means to know God by.

§. 2. A second consequence is, that no Writing whatsoever can be any such means; for the holy Scriptures deserve a preference in religious cases; and that

that (which will lye very heavy upon you who are called *Quakers*) all your scribling neither hath been, neither can be to any such good purpose, as the knowledge of God, Christ, &c.

Experience and sense it self, and that not of one but many millions, are not all together worth a straw in point of evidence: for so many have experienced as plainly as sense it self can demonstrate, that by the means of the Scriptures they have come by the knowledge of God, Christ, and themselves. §. 3.

The incomparably greater number of those whom you confess were Saints, and had peace with God, knocked and entered at the wrong door; and so by your own Exposition of Scripture, are Thieves and Robbers. §. 4.

Then God, Christ, Prophets, Apostles, are all to be charged with folly, who taught the knowledge of God, Christ, and man by the matter expressed by the Scriptures; which was not to them immediately expressed by God, but by Prophets, and humane Teachers. §. 5.

You cast those Worthies who both disputed and died to maintain not only some Truths concerning God, Christ, and man, (the knowledge of which they came to by the Scriptures) but also for continuing in the possession, and to the use of souls for such ends, the Books of the written Word. Yea you condemn them as a company of Fools, who cast away and sold themselves to all the miseries they suffered for a thing of nought. §. 6.

Then neither is Reading, Preaching nor Instruction of any such use. This I fear hath gotten too much credit with you, who suffer your Families §. 7.

The Quakers deny the Scriptures.

milies and Children to take their own courses, except in the concerns of this world, wherein few out-do you : and I should blame you the less if you would so far keep to this principle, as to keep your light *within*, and your thundring too ; into which (though a self contradiction) it breaks forth with a noise without sense or truth : to the amusing of the ignorant, who take them who shew the greatest zeal or heat to be the most sincere and intelligent.

CHAP. IX.

The Quakers affirm the Scriptures to be no means whereby to resist temptation ; and that they are dangerous to be read.

SECT. I.

I Join these into one Argument, the latter being a high instance for the proof of the former ; and both together engage against the life of the Scriptures with a strong hand. What shall we say of those mens owning the Scripture, who turn this standing Table of the Lord into a snare, and render them not only no Weapons to resist Satan and Lust our grand Enemies : but to be as Gunpowder to blow up our selves : yea, as if God himself who is the Father of mercies, and who in his abundant goodness hath afforded us this Armour of light, did thereby rather set a trap for our souls, than a means to deliver us from the snare of the

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the Devil; who leads the blind and unarmed captive at his will.

I shall not go about to give demonstrations, that so to affirm is to deny the Scriptures, when I have proved that they are criminal according to this Charge; I know not what impartial person will judge them guiltless of denying the Scriptures. And therefore I shall attend to it, as carrying the question. §. 2.

'Tis not your flying to the Scripture that can save you from the fire of his wrath——nor overcome the least corruption for you; no verily, nothing then but a Christ within you, &c. and the next sentence is, come thou then, O come with boldness to Gods faithful Witness within you! If he had said the Scriptures without the knowledge of them, or the notion of them without the power, or without the Spirits concurrence; he had spoken truth. Martin
Mason
loving invitation.
P. 4.

But, to beat these Weapons out of their hands, to cry out with a vehemency to throw down those Arms as useless, and run away to that second Antichrist the light within; this is horrid. The true Christ is not so far from the Scriptures, nor so disagreeing with them, but he can dwell in one heart with them; and arms all his Souldiers with the Weapons of the truths therein contained: but Christ Jesus the Christ of God, and Redeemer of his people; and the Quakers Christ are nothing of kin.

But one would think this should be but a slip of his Pen, let us see if he speak not more favourably of the holy Scriptures in his following discourse: but alas! the darkness within hath so bewitched him, that nothing but the Quakers Idol is good for any thing. §. 3.

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Pag. II.

The Scriptures nor any other outward things are able to grapple with him [the Devil] you must put on the armour of light [light within] and wish that resist him, or be taken captive by him.

What a rapture of zeal is here for the thing within! though the Scriptures alone can do little, yet sure if God Almighty undertake the combat, either with or without the Scriptures, he will be too hard for all the Devils, or he had not kept his Throne from being usurped by him: and if God be not without the *Quakers*, or any other person, as well as within them; he is not infinite as we have taken him to be by the light of Reason, and more by the light of Scripture. But what blasphemy will not men run into, who have changed their God for that which is no God, and have turned their backs on the Lord Jesus, and taken so gross a delusion in the room of him.

Pag. II.

Again he goes on to the same purpose, lest you should not understand him. *If you use any other Weapons [than the light within] in this spiritual war, you cannot prosper nor prevail against him.* I have lighted on a proof of the latter part of my Charge before I was aware, viz. for then it is dangerous to read the Scriptures, lest you should be tempted to try some of those inviting Arms, which that Magazine is stored with, and so spoil all your prosperity and prevalence in your spiritual Warfare.

S E C T. II.

However this shall not prevent the producing my intended proofs of the danger (as the *Quakers*

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Quakers say) that attend reading the Scriptures.

But seeing (as the Quakers say) we must try the Spirits by the Spirit; let us try William Smith's spirit by Isaac Pennington's; who speaking of knowledge gained by the Letter of the Scriptures, speaks thus; *Making him wise and able there [in his head] to oppose truth, and so bringing him into a state of condemnation, wrath, and misery, beyond the Heathen: and making him harder to be wrought upon by the light and power of truth than the very Heathen.* Pennington's quest. &c. p. 12.

By opposing truth, we must needs understand it of the Quakers truth; and if reading the Scriptures, and getting knowledge from or by them; puts us into a bad condition (both as rendering conversion difficult, and our misery and condemnation great) beyond the Heathen; I scarce know what is more dangerous than reading the Scriptures. But the comfort is, it doth but render us harder to be wrought on to entertain the pernicious Guide and Saviour, the Quakers light within; and therefore is exceeding safe and necessary.

It follows in the same Author, *My upright desire to the Lord for you is, that he would strip you of all your knowledge [or wisdom] of the Scriptures after the flesh.* Their meaning of [after the flesh] is, that which comes not by immediate inspiration.

For those only are the Children of God, who are led by the Spirit of God; to whom they who were led by the Letter, were ever enemies.

So Naylor doth as certainly say, 'tis dangerous to

Naylor's love to the lost. p. 53.

to read the Scriptures to be led by them; as it is truly dangerous and evil to be Enemies to the Children of God.

S E C T. III.

That this abominable Tenet is the Quakers, I know it sufficiently: and that they look upon our adhering to Scripture light, as the greatest adversary in the world to their adored light within. But I love not the Quakers way of demonstration, viz. we witness this and that, but if you would know how they witness it, it is only their own experience, which is a dumb kind of witness: while they can make no proof or testimony of it to another, nor will ordinarily attempt it; and so their witness is to themselves alone. But my witnessing of what I here charge them with, shall have more light in it, that all that read it may be convinced of its truth. Therefore take one instance more out of their famous Author *W. P.* or *William Pen.*

§. 2.
W. Pen
Spirit of
truth, &c.
p. 23.

But I will assure them, they shall yet grope in the dark, till they come into the daily obedience of the light, and there rest contented to know only as they experience; and not from a ravening comprehending brain, that would in its unregenerated state grasp at the clear mysteries of the Kingdom: into which fleshly comprehensions and notions can never enter: but all must be as unlearned from their first birth, education, and traditional read knowledge; as he is unmanned, that is again become a little Child, before the secrets of Gods Work come to be made known.

That

The Quakers deny the Scriptures:

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That *W. P.* (of all others) should talk at this rate is most ridiculous. What! know only as they experience, know what God is no farther than they experience. Can we experience his Omnipotency? his infiniteness, which is not within the experience of all finite beings put together? What! know the death (by Spear and Nails of Iron or Steel, and Cross of Wood) of the man Christ Jesus, which he suffered above 1600 years since, only by experience? What! know the life to come, the judging of all men (that are, ever were, or shall be) by the Lord Jesus; only by experience: where is faith all the while? what credit hath God with *W. P.*? that he will know him, nor any thing he faith, no further than he sees, feels in his experience.

If none but Believers be Saints, such as *W. P.* are professedly none: if he know not that objects of faith and experience are contradistinct things; he is very unfit to assure who they are that grope in the dark, and is very unlikely to mend his confused scribbling.

I shall not comment on his *ravering comprehending brain* (a most affected phrase amongst the Quakers) nor his *clear mysteries*, as clear a contradiction as it is; nor *fleshly comprehensions*, as much untruth and nonsense as (according to their meaning of it) it comprehends; for I have not room to spread all his rubbish.

What is to my present purpose is in the last part of his saying, *all must be as unlearned from their traditional read knowledge, as he is unmanned, &c.* Sure the Scripture knowledge being read knowledge, or knowledge that comes by reading (as

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§. 3.

one means) is a most hateful thing to God, that he will impart none of his secrets to those, that will understand any thing by his written Word. How came God to fall out (at such an irreconcilable rate) with his own off-spring, his expressions of his mind contained in the holy Scriptures? how can you have the face to call them holy Scriptures, and yet make knowledge attained by reading them so nauseous to God, that they shall be none of his Children, that learn any knowledge by that Book, or forgo it not all? Did God write, and cause it to be written; and yet never intend we should read it? or that reading it we should not believe a word on't, nor understand, nor be the wiser for it? Shall they be judged by the Law who lived under it, and yet the knowledge of God thereby be a sin and hindrance to their salvation? To what a height of wickedness and folly do they quickly grow, who are poisoned with that abomination of holding the light in every mans conscience to be God, Father, Son, Spirit, Christ, Scripture, all?

§. 4. But Mr. Pen what means your Latine and Greek, your foreign Authors, your attempted (though mishapen) Logick; your quotations of so many Scriptures, though some of them in a pitiful manner, all to a bad end?

Did you learn all those things by immediate inspiration? Had you them not by reading and tradition? Could you tell that *φῶς* signifies light, rather than *ζοφὸς* which signifies thick darkness, but by tradition and reading? But I smell your design, you would have us throw away all the knowledge we have by reading or tradition; 'till we come

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come to be regenerate, that is Quakers; and then you are out of its danger. But in the mean time you would have us without the Armour of light (for *whatsoever makes manifest is light*) that we may not be able to defend our selves against the most ignorant nonsense, that the meanest of your votaries can attempt us with.

But the God above and the Scripture without hath taught us better things.

I am not unwilling (though I hope few need it) §. 5. to quote a few Scriptures, that people may have them in a readiness against these untruths of the Quakers. *Put on the Armour of light, &c.* the Rom. 13. Scripture makes it day in the World (but especially in and with the Saints) for it makes manifest abundantly. There is your defensive Arms. 12.

The Word of God is quick and powerful, sharper Heb. 4 12. than any two edged Sword, &c. There is an offensive Weapon.

Above all taking the shield of faith, wherewith Eph 6. 16, ye shall be able to quench, &c. 17.—and the Sword 17. of the Spirit, which is the Word of God. A Sword of the Spirits making, and is effectual when of the Spirits managing. Observe faith in the 16. ver. is preferred above the Word of God in the 17. verse, therefore it is not Christ the Word, but the Scripture the Word: for Faith is not above Christ.

Jesus Christ who had less need of the Scrip- Mat 4. tures than any of us all, resisted Satans temptations by the Scriptures, *it is written, it is written*; and what was written, being opposed to Satans temptations, silenced and confounded him. But it seems since then he hath got-

ten more confidence. Consider that the Quakers will allow the man Christ to leave us a perfect example.

CHAP. X.

The Quakers deny the Scriptures to be read to any profit, any further than they are before hand experienced by those that read. And they put the Spirit of God and the Scripture in opposition.

SECT. I.

They may as well say, that hearing the word preached, is to no profit neither; any farther than it is experienced before hand: for there is the same reason of the one as of the other. But this is a strange Doctrine, that at one blow cuts off both hearing, and reading the matter contained in the Scriptures, by men unregenerate. For what I pray you have they experienced, who are according to your notions stark blind, and utterly without sense of the things of God?

Quest. But if there be not another way to God, &c.

Ans. Why Child, all that are faithful to God in what he makes known unto them, they are not judged. This is pretty charitable, but hear farther, the reason he gives why they that read the Scriptures profit not in the knowledge of God, &c. is, but they read in that book notionally, before they have passed the judgment experimentally. Again p. 30.

§. 2.
Smiths
prim. p. 29.
30.

For

For people wanting the life and power of Christ in themselves, they are betrayed into the words, &c.

And such were the Scribes, who were ever scraping Fisher: in the Scriptures to find God, and his life; yet never ^{Velata} knew him at any time, nor saw his shape, because they ^{quadam} heard not his voice, nor heeded not his word within ^{revelata} themselves. John 5. 37. p. 7.

What a vile insinuation is here of the Scriptures, and the study of them? as if the Scriptures were but a dunghil, and every unregenerate person (at least) which all are with them who adore not the Light within as Christ) did but the part of a Brute (which scraping implies) in searching the Scriptures to know the things of God. For his blasphemous insinuation that God hath a shape, and that they who heed his voice within themselves see it; I am too sensible of the invisible Majesty of God, to work my thoughts on such a horrid subject: yet, he dares quote John 5. 37. to countenance it, which so far as it reaches it, doth deny any such thing to be seen.

To reprove this evil Spirit of (worse than) error, read and understand these Scriptures, where-
in there is not any great difficulty.

§. 3.
John 5.
39, 40.

Search the Scriptures, (for in them ye think ye have eternal life) and they are they which testify of me: and ye will not come to me, that ye might have life.

I have known more than a good many of the men of this controverlie expound this Scripture, as if Christ rebuked them for searching the Scripture, and having such a fallacy in their opinion, as to think eternal life were to be had by searching of them: and instead of *and* (which gives the absurdity

dity of their searching the Scriptures to find the true Christ, by their testimony; and its testimony being so plain and clear, that *Jesus of Nazareth*, he that then talked with them was he) they have read it *but* you will not *etc.* as if the one was exceeding opposite to the other; viz. searching the Scripture, whereas the true sense is, it condemns you as irrational men, that you should think to have eternal life in the Scriptures, and will not believe their testimony. I must remember to tell you, that I do not take the Scriptures to be able to give eternal life to all that have them in their houses or heads, or that do barely search them, and not set their hearts (according to its direction) to find eternal life. It were ten to one if I had not said so much, some or other of them would have had a fling at me, as making a Christ of the Scripture.

§. 4. By what hath been produced, you may be sure there is the best profit, by Gods blessing on an honest reading of the Scriptures.

Young *Timothy* was bred up from a Child in the Holy Scripture; and it was the commendation of his Mother, and Grand-Mother for so educating him: but can you think he experienced all he read before he read it? some of them are propheticall of things to come. Can any of you all experience things that never yet had an existence or being.

And should the *Gentiles* and *Jews* have been re-proved; for hearing *Paul*, and *Peter*, and Christ himself preach the Gospel, and the Mediatour of it? because they did not experience it in themselves.

But why should I use many words about such a cause?

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cause? the willing to understand may see its grossness, and for those that will be ignorant, means signify little to their cure.

CHAP. XI.

The Quakers put, or render the Scriptures, and the Spirit of God in opposition to each other.

SECT. I.

I Could produce a thousand instances of this crime against the life and being of the Scriptures, committed by the *Quakers* as their principle and duty. This wickedness, is their open highway, and beaten road.

If the Scripture had not been the word of the Spirit of God, the revelation of his mind and will; whose holiness and authority had its being from God its author; the frame of it agreeing to the nature and will of God: we would not think it worthy the name of Scripture, in that peculiar sense which it hath obtained among Christians.

But if once we knew it opposite, and an adversary to the Spirit (so far at least) that it must come to a parting: and they that cleave to the teachings of the Spirit, must forsake being taught, comforted, &c. by the Scriptures: and they that cleave to the Scripture teaching by the Spirit, have forsaken the Spirit of God and his teachings: we would own our such profession to be a denying the Scriptures,

tures; yea, should take our selves bound in so many words to deny it, and send it as far out of the way as may be, as dangerous to the just prerogative of the Spirit of God.

And if those who profess what I shall instance (and produce for proof) to be truth, had any honesty in them; they would tell the world they utterly deny the Scriptures to be, what the Christian world hath accounted them: and in plain and open words and testimonies as far as they can produce; exhort and move them to lay them aside, and have no more to do with them: nor give them one good word, lest the adversary to the Spirit should in the hearts and lives of men be exalted against him.

§. 3. For the proving of the Charge at the head of this Chapter, take the words of *James Naylor* the Quakers proto-Confessor.

Naylor's
love to
left. p. 8.

For all the Saints have their commands in Spirit, but yours is in the Letter; and so of another ministration; for the literal ministration is done away in the spiritual.

Here you have the commands in Spirit, or by the Spirit put in opposition to the Letter, which is the written Word or the Scripture: and so far in opposition, that as heat being opposite to coldness, and light to darkness; the one (so far as it prevails) expelleth the other, by its contrariety and opposite qualities: so the spiritual ministration, or ministration of the Spirit banishes and expelleth that of the Letter, as its enemy and contrary.

But if you will have a prodigious instance, a nonsuch for Blaspheming the Spirit of God in the
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The Quakers deny the Scriptures.

119

Scriptures; read what follows, out of a great Writer of theirs *William Smith*.

And reading in the Scriptures, that there were some who met together and exhorted one another, and were edified and comforted one in another; they observe and do as near (as they can) what they read of the Saints practice; and so conceives a birth in the same Womb [the Scriptures] and brings it forth in the same strength as others do—and they make haste thither, and open their eyes to look at the things which are seen [the Scriptures] and this is pleasing to the carnal mind, &c. They [Worship, Order, Ordinances, Faith, Practice, understood by the written Word] must all come under the severity of his judgment, because they are Bastards and not Sons: for these adulterous births have provoked the Lord and grieved his Spirit.

*Morning
Watch.
p. 22, 23.*

It would amaze a Christian and sound mind, to read what is contained in the two pages in the Margin quoted, of vilifying and reproach to the Scriptures, and the Doctrines from thence received: *Traditions of men, earthly root, darkness and confusion, Nebuchadnezzars Image, putrefaction and corruption, rotten and deceitful, all out of the life and power of God, Apostacy, the Whores Cup, the mark of the Beast, Babylon the Mother of Harlots, Bastards brought forth of flesh and blood, the birth that persecutes the Son and Heir, viz. [the Spirit of God or light within] Babylons Brats and Children, Graven Images, contrary to him [the everlasting powerful God] &c. If this be not opposing the Spirit of God to the Scripture, and rendring them adverse to each other; the Devil himself must despair of inventing words to express it by.*

Ib. 22, 23.

§. 4.

I conclude the proof of this Charge with the words of Naylor.

Naylor
love to the
left, p. 30.

And of this sort are they who have their preaching to study and to seek at other mens mouths, or from the Letter; and have it not from the mouth of the Lord. Then with him, and the Quakers who are of his mind, what we have from the Scriptures, we have not from the mouth of the Lord. I would know of the Quakers, what they will make of the mouth of the Lord? Do they take it to be some part of his body, which is like our mouths, the Organs of speech? We have thought hitherto that God being a Spirit hath no mouth at all; only to expresse things to our understandings, he speaks by similitudes taken from such things we are acquainted withall: and so whatsoever God reveals his mind by, may be called his mouth.

And it will follow that the Scriptures are his mouth, as eminently as any thing, yea all things in the world, and more. For God speaks by them to us, more than by all other things: he saith to Jeremy, Jer. 15. 19. *Thou shalt be as my mouth.*

1 Kings 8. *As thou spakest by the hand of Moses.*

53.

2 Sam. 23. *The Spirit of the Lord spake by me, and his word was in my tongue.* Hear the rod, &c. Is it not a frequent phrase in the Scripture? *As saith the*

2.

Scripture. They believed the Scripture. And what is that? but God speaking by the Scripture, and believing what God spake by the Scripture.

Rom. 16.

26.

But now is made manifest, and by the Scriptures of the Prophets, according to the command of the everlasting God, made known unto all Nations for the obedience of faith. What more plain that the Scriptures are the mouth of the Lord, or those

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means by which the Lord doth manifest his mind to men.

But the Quakers will not have it so, and therefore it must not be so. But they who enquire of or at the Scriptures for the mind of the Spirit, run another way than that the Spirit walks and is to be found in; and sin against the Spirit of God. And that you may see how they set the Spirit and Scripture together by the ears, Naylor saith further,

For those only are the Children of God, who are Love to self led by the Spirit of God; so far is true as truth it Ec. p. 52. self; but as the old Serpent, he never heads a saying with the Scripture, but he brings in a lye at the end and tail of it, to whom they who are led by the Letter were ever enemies.

Here you have two great Commanders or Leaders brought into the field, as the most hostile implacable Enemies; whose followers from the time there were any, were foes each to other. And what can render the Spirit and the Scripture more opposite, than that whosoever follows the Letter, is a foe to him that follows or is led by the Spirit? And the Leaders are the formal causes of it too; and therefore it was ever so, and is as inseparable as natural cause and effect.

§. 5.

If this be all true, well might W. P. say, *We livingly witness, against all the dry cavelling Letter-mongers in the world.*

W. P.

S E C T. II.

Having frequently met with that Scripture, 1 Cor. 3, 6. by them produced to prove the Scriptures to have a contrary tendency to the Spirit; I shall

1 Cor. 3. 6. shall here open it, and shew their mistake. The words are, *Who also hath made us able Ministers of the new Testament; not of the Letter but of the Spirit: for the Letter killeth, but the Spirit giveth life.*

§. 2. Whereas they would have us by the Letter, to understand the whole written Word as written; that is the body of the Scriptures both of the Old and New Testament, Law and Gospel without distinction: and by the Spirit, the inward immediate teachings of the Spirit of God, they are in both mistaken. For, it is as certain as that the following words are truth, that by the Letter here is meant the Law, as given forth by God from Mount Sinai; and by the Spirit, the Covenant of Grace; especially as expressed in the New Testament, under the administration of the Redeemer.

Ver. 7. *But if the ministration of death, written and engraven on stones was glorious, &c. for if the ministration of condemnation be glory, &c.*

§. 3. All these passages express and explain the same thing called the Letter in the 6. Verse; and that it was the Law given forth by God, before it was written; (not only as written) the matter and manner of which was glorious (but in terrible-ness) insomuch that Moses said, *I exceedingly fear and quake*, and it was death for any to touch the Mountain; yea the *Israelites* were ready to dye with fear at the appearances of God on that Mount Sinai, at the giving forth of the Law.

Heb. 12.
21.

Exod. 20.
19.

§. 4. And as the manner of giving it forth by God, so the matter of it was mortal; nothing but death was written in the forehead of it, going alone.

Rom 4. 15. *The Law worketh wrath.* That is the Law of meer Com-

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mandments. *And the Commandment which was* Rom. 7.
ordained to life, I found to be unto death: for sin ^{11,12.}
taking occasion by the Commandment, deceived me,
and by it slew me. Thus it is plain what is meant
 by the Letter; the Law of meer Commandments
 as given forth on Mount *Sinai*.

That by the Spirit is to be understood the Cove- §. 5.
 nant of promise in the hand of the Mediator, is as
 certain: and not of the Scripture, or written
 Word in general: for in the 6. Verse it is opposed
 to the Letter, *of the New Testament, not of the*
Letter; that is, the Gospel, not the Law: and it
 is called the Spirit in three respects;

First, As the New Testament or Covenant of
 promise (especially in the hand of Christ) pro-
 miseth and conveyeth soul-quickning grace in a
 good measure to sanctifie and enable, and dispose
 the soul to keep the Laws of God.

Secondly, As by the New Testament or Cove-
 nant, life and spirit, comfort and refreshment is
 put into the hearts of poor drooping sinners un-
 der the sense of the severity of the Law, and their
 liableness to the punishment of it.

Thirdly, And chiefly, the intent and mind of §. 6.
 the Spirit in the terrible dispensation of the Law
 of Works, was by discovering mans woful estate;
 to make the promises of the Gospel, or the new
 Covenant sweet and welcome; and to put souls
 on embracing the redemption through Christ.
 So that the matter of the pure New Testament
 or Covenant in the hand of the Mediator; was
 that which God especially aimed at to promote by
 the Letter, or the meer Law of Commandments;
 in which alone there was not the least appearance of
 mercy or mans welfare implied.

C H A P. XII.

The Quakers hold it is a sin, and the sin of Idolatry, to believe and live according to the instructions and holy examples expressed in and by the Scriptures; except we have them by immediate inspiration, and at first hand as the Apostles received them.

S E C T. I.

I Am now come to the highest round of their Ladder, and I know not what one step of sin beyond it (except the unpardonable one) they could charge those with who walk by the light of Scripture day. *Samuel*, whose rebuke to *Saul* for his sin in the matter of the *Amalekites*, was expressed in the keenest and highest terms; compared his sin but to Witchcraft, Iniquity, and Idolatry. And if this charge against us were as true, as it is that they so charge us; it is high time to serve the Scriptures as *Hezekiah* served the Brazen Serpent, *And brake in pieces the Brazen Serpent that Moses had made; for unto those days the Children of Israel did burn Incense to it, and he called it Nebushtan.* [that is Brass] nothing of a Deity in it but a little piece of Brass. So it were fit the Scriptures should be demolished, as having nothing of divine authority stamped upon them. When I have established this Charge by the mouths of two or three Witnesses, it will be time to leave off pouring in more, where the measure is already running over.

2 Kings
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All people may search the Scriptures, and see how §. 2.
you have been deceived by your Teachers; who have W.D. dis-
caused you to seek your lost God in carnal and dead covary of
observations: which they have not any Scripture *mans re-*
for. turn.p.21.

Who this lost God should be (except Jesus Christ who is ascended above the visible Heavens) is not to be imagined by those who are acquainted with the *Quakers* Tenets and Phrases: as will appear more plainly where I treat on their Idolatry: and it so, as there is reason to believe; there are two grand parts of Idolatry we are charged with, in complying with the Scripture Precepts and Institutions; as in Preaching, Prayer, Church-order, Baptism, Lords-supper.

The first is a false object of worship; which all §. 3.
 of them that ever I met with in print or otherwise will not deny that to be, which is given to the man Christ Jesus, who was crucified between two Thieves at *Jerusalem*.

The second is false worship for the matter, which is Idolatry; although it were intended to the true God as the object; the sacrificing of Children was intended ultimately to the true God, yet it was gross Idolatry. *And they have built the high places* Jer.7.31.
of Tophet, which is in the Valley of the son of Hin-
nom, to burn their Sons and Daughters in the fire;
which I commanded them not, neither came it into my
heart.

But you will say, how is this charge for walking §. 4.
 according to Scripture instructions and examples, seeing he doth expressly exhort to trying by the Scriptures, whether they do not thus? I answer, that they take not any thing in the Scripture to be obliging,

bliging, but what comes by immediate inspiration, as the Scriptures were given to the Prophets and Apostles; and whatever we do however consentant to the precepts there expressed, is all contrary to the Scriptures with them, as I have proved already, if not by immediate inspiration and motion of the Spirit. If this be not clear, we shall pump clear by and by.

§. 5.
Morning
Watch.
p. 23.

And this is Babylon the mother of Harlots, viz. [to read and practice as the Saints did and the Apostles in the Scripture of the New Testament] and the abomination of all uncleanness; — That many Children have been brought forth of flesh and blood, and of the will of man (that is our choice and not passive obedience to the motions of the thing within) which is the birth that persecutes the son and heir. — And not one of them must stand (though ever so seemingly glorious) for the day is come, and the true birth is born (the light within) whose right it is to reign; and his glory he will not give to another, nor his praise to Graven Images.

§. 6.

If erecting and worshipping God by Graven Images be Idolatry, then the *Quakers* do charge us with Idolatry for walking according to Scripture instructions and examples. He who will take the pains to read this inspired Author (thou by an evil spirit) pag. 18, 19, 20, 21, 22, 23. will find it his scope to prove all Idolaters that ground their worship and order on the Scripture examples: and in page 17. he likens all professions among Christians this day to *Nebuchadnezzar's Image*, and though some are more shining and glorious in appearance, as the head of Gold was beyond his legs of Iron; yet he calls all, parts of the Image, and the Scrip-
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tures the Feet of Clay they had their standing on. And in pag. 16. hath these words, *Then searches the Scripture for words to prove their Image a lawful Son, and this is the bottom and foundation of all Religions this day.*

I am e'en tired with searching these sulphureous Veins of the Pit and Mine of Quakerism, the root of all which is the deified light within: If you have not enough of this sinoak to satisfy you it is the bottomless Pit it rises out of, I will give you two ebullitions more, and then leave you satisfied, or to get better senses. §. 7.

So amongst the words you find how the Saints in Morning some things walked, and what they practised, and ^{watch} then you strive to make that thing to your selves, and ^{P. 45.} to observe it and do it as near as you can; and here you are found transgressors of the just Law of God; who saith, thou shalt not make to thy self any graven ^{Exod. 20.} Image, nor the likeness of any thing. And it fol- ^{4.} lows, now what difference is there in the ground betwixt you and the Pope? though in the appearance there seem to be such a great space.

SECT. II.

The Quakers having thus stript the holy Scriptures of their divine beauty and authority; both name and thing; plucked out their very heart and strength: let us resume the particular Arguments, produced to prove that they deny the Scriptures; and look on them at one view, so shall we better discern their united testimonies and strength.

They

§. 2. They who Deny the Scripture to be the word of God.

Equal their own writings and sayings with the Scriptures, and prefer them before the Scriptures.

Deny the Scriptures to be a rule of faith and life, or a Judge and determiner in religious controversies.

Take men off from reading the Scriptures, and looking into them for instruction and comfort.

Deny the Scriptures to be any means, by which we may come to know God, Christ, or our selves.

Affirm the Scriptures to be no means, whereby to resist temptation, and that they are dangerous to be read.

Deny the Scriptures to be read to any profit, any farther than they are beforehand experienced by them that read them.

Put or render the Scriptures, and the Spirit of God in opposition to each other.

Affirm the doctrines, commands, promises, holy examples expressed in the Scripture (as such) to be not at all binding to us.

Hold it is a sin, & the sin of Idolatry; to believe and live according to the instructions and holy examples expressed in, and by the Scriptures: except we have them by immediate revelation as the Apostles.

They

The Quakers deny the Scriptures.

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They who do all these things mentioned in the foregoing particulars, deny the Scriptures.

But the *Quakers* do all these things mentioned in the foregoing particulars; therefore, the *Quakers* deny the Scriptures.

If any one, or all these arguments together will prove what they are brought to confirm; it is proved: if it be not I shall for ever despair to prove any thing.

For as much as the holy Scriptures being our compass on earth, and our evidence for Heaven; are mostly struck at by the Prince of Darkness, and grand enemies of Souls: especially the two great Antichrists, the Roman Bishop, and Church; and the new Upstarts, who hold the Light within every man to be the Saviour, Light, Righteousness, all: who do not only as other erroneous, or heretical persons; a little eclipse, or pervert the light of the Scriptures: but attempt to pull it down out of the Firmament, or render it a dark and useless body; but as it receives Light from their Idol: the one party to set up the Pope at *Rome*, as absolute in matters of Religion.

§. 3.

The other to set up the Pope within, as absolute, and more than he; in the little world of every individual man.

I shall within these following parallel lines, give you a view (though but in part) how both these adversaries do openly spit their venom, and discharge their shot against the holy Scriptures. And considering how they in most things jump together, in the contempt of, and detracting from the

§. 4.

K

Script-

Scriptures, you may conclude, that although the Jesuite was not the first contriver of the *Quakers* grand notion of the Light within to be Christ (which I am verily perswaded of to be true) yet that he was a promoter of the building erected on that foundation, we may easily guess by his mark on so many parcels of it: yet I must say that the Romanists were much more sound in their opinions of the Scriptures until about *Luther's* time, wherein the Protestants were too hard for them at those weapons.

§. 5. I give you the mind of the Spirit of God expressed in the middle colume, the *Quakers* Tenets on the left, and the Jesuites and Papists on the right hand. I do not give the *Quakers* books, names, and pages: because it would not be contained in any order, and in the body of the Book they are exactly proved, I give you the Jesuites names and quotations of most or all, because they are not mentioned in the body of the Book.

The

The

The Opinion sayings Scriptures those here to

The S are not of Fai life.

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Ma Lub

The Quakers Opinions and sayings of the Scriptures, and those that adhere to them.

The Scriptures are not the rule of Faith, and life.

The Scriptures are not the judge and determiner of Controversies in religious matters.

Matthew, Mark, Luke, and John

The Spirit of God speaking by the Scriptures.

Thou shalt not turn aside to the right hand or to the left, viz. Gods Statutes and Judgments, Deut. 5. 31, 32.

He mightily convinced the Jews, and that publickly shewing by the Scriptures that Jesus was Christ. Acts 18. 28. — He had put the Sadduces to silence. Mat. 22. 3. viz. by Scripture.

The beginning of the Gospel of Christ

The Jesuites and Papists Tenets and sayings of the Scriptures, and those that adhere to them.

The Scripture is not the rule of Faith.

Greg. de Valentia Jesuita libro quarto analysos.

Carranza in prima controver.

Neither the holy Scripture nor the holy Spirit speaking by the Scripture, is the supreme and general judge of matters of Faith.

Beccanus item Gretserus Jesuitæ in Colloquio Ratisbon.

It is impossible for the Scripture to be judge of doubts concerning Faith and the Christian Religion.

Loricbius Jesuita in fortalatio.

The Gospel is not Scripture, it was com-

Quakers.
is not the Go-
spel.

Scriptures.
the Son of God,
Mark 1. 1.

Jesuites & Papists.
manded to be preach-
ed, but not to be writ-
ten.

*Carranza Jesuita in
colloquio.*

The light with-
in every man is
the rule and
guide and not
the Scriptures,
and this light is
infallible and
will teach you
all things.

*If the light that
is in thee be dark-
ness, how great is
that darkness, Mat.
6. 23.*

*Vain man would
be wise, though
man be born like a
wild Asses Col.
Job 11. 12.*

The Tradition of the
Church (i. e. Roman)
is the first chief, cer-
tain, and infallible rule
from which any thing,
may be known to be
true and certain to be
held in matters of faith
and Christian Religion.

*Carranza Jesuita in
prima controversia.*

The Tradition of the
Church is the very rule
of faith and piety.

Pighius.

The Spirit was
before the Scrip-
ture, therefore
we must be led
by the Spirit, not
by the Scriptures;
the Spirit with
the Quaker is
the light within.

*All Scripture is
given by inspirati-
on of God and is
profitable for do-
ctrine, for reproof,
for correction, for
instruction in righ-
teousness. 2 Tim.
3. 16.*

We say that the Church
is a rule before the
Scripture and more
known than the Scrip-
ture.

*Carranza in secunda
Controversia.*

<i>Quakers.</i>	<i>Scriptures.</i>	<i>Jesuites & Papists.</i>
The Scriptures are the Traditions of men.	Holy men of God spake [the Scriptures] as they were moved by the Holy Ghost. 2 Pet. 1. 21.	Traditions of the Church to be preferred before the Scriptures. Frequent among the Papists.
Light without must be guided by light within.	Ye do err not knowing the Scriptures. Mat. 22. 29. <i>I have bid thy word in my heart, that I might not sin against thee.</i> Psal. 119. 11.	The Scripture is to be ruled by the Church, & not the Church by the Scriptures. <i>Carranza in secunda Controversia.</i>
The Scripture is a dead Letter, carnal Letter, Ink and Paper.	The words that I speak unto you are spirit and life. Joh. 6. 63. <i>For the Word of God is quick and powerful.</i> Heb. 4. 12.	The Scripture hath no voice, it cannot pass judgment <i>viva voce.</i> <i>Becanus & Gretserus in Colloquio Ratisbon.</i> The Scriptures are but dumb judges. <i>Pighius controversia tertia.</i>
The Scriptures may be burnt.	The Scriptures cannot be broken. John 10. 35. <i>Write this for a memorial in a Book, &c.</i> Exod. 17. 14.	All the Scriptures in the common and native tongues are to be burnt by a Law.

Quakers.

The light within was the rule from the beginning and not the Scriptures.

Dry cavelling
Letter mongers.
Scraping in the
Scriptures.

He that prefers
the Scriptures be-
fore the light
within is blind
in darkness.

They are Idola-
ters that act by

Scriptures.

The Scriptures
were a rule so
soon as they had
a beginning.

An eloquent man
and mighty in the
Scriptures. Acts
18. 24.

And Paul as his
manner was went
in unto them, and
three Sabbath days
reasoned with them
out of the Scrip-
tures. Acts 17. 2.

To the Law and to
the Testimony, if
they speak not ac-
cording to this
Word, it is because
they have no light
in them, Isa. 8. 20.

Whatever things
were written were

Jesuites & Papists.

The Fathers of the
Church were expert in
the Traditions of the
Church from the be-
ginning as being more
effectual than the Scrip-
tures. *Pignus Jesuita
in Colloquio.*

These Lutherans and
Hugonots are all for
the Letter.

He that shall say the
Scripture is to be be-
lieved rather than the
Church, is to be con-
demned as a Heathen
and a Publican and a
Stranger to Gods peo-
ple. *Noguera libro se-
cundo de Ecclesia.*

They are Hereticks and
to be condemned who
Script-

Quakers.

Scripture exam-
ples, not having
their rule by in-
spiration imme-
diate from God.

The Scriptures
do not give light
nor are they
binding any fur-
ther, than they
come by inspira-
tion, and are re-
ceived in Spirit.

Papists, Prelats,
Presbyterians,
Independents,
Anabaptists, all
fly to the Scrip-
tures.

Scriptures.

written for our
examples.
*Be ye followers of
us, and mark them
which walk so as
ye have us for an
example.*

*Let us break his
bands asunder, and
cast his cords from
us, Psal. 2.
They that are un-
der the Law, shall
be judged by the
Law.*

*To the Law and
to the Testimony.
Isa. 8. 20.*

Jesuites & Papists.

take the Scripture for
their rule without the
authority of the
Church.

The Scripture not be-
ing understood is no
Scripture. *Lorinus Je-
suita in Psalmum 119.*
105.

The Scripture with-
out the authority of
the Church not bind-
ing. The Gospel of *Mat-
thew*, no more than
the History of *Titus
Livius. Surdisius Car-
dinalis in Chatechismo.*
No more to be valued
than an *Æsops Fable.*

Most of the Hereticks,
if not all take refuge
in the Scriptures.
Gretserus Jesuita.

Quakers.

All that are unconverted (that is not Quakers) must be shut out of the Scriptures.

Scriptures.

I have written to him the great things of my Law, but they accounted them a strange thing.

Jesuites & Papists.

The Scriptures are neither necessary, fit, nor profitable for the common people to read. *Harding Jesuita. Petrus Lizetus.* Scriptures prophaned by their reading.

All the false Religions this day take their rise from the Scriptures.

The words of the Lord are pure words, Psal. 12.6. Every word of God is pure, Prov. 30.5.

All the Hereticks pretend to the Scriptures, and will seem from thence to fetch the venom of their Heresies. *Hardingus Jesuita. Bellarminus.*



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PART II.

CHAP. XIII.

The Quakers deny, and subvert all the Ordinances of the Gospel.

SECT. I.



He Ordinances of God are those means, in which God and his creature Man, do hold and maintain a professed and mutual converse and communion; wherein all men are (as their duty) to draw nigh to

God in their exprefs worship, and acknowledgements of the divine Being: and therein to expect from God, his gracious prefence with them, and his blessing them both with spiritual, temporal, and eternal blessings. And although God be not tied to this or that way, wherein to shine upon his poor creatures by his manifold goodness; yet he is far from being bound to the loose and wanton humours of men. And having commanded some things to be done by us, as means in order to our

A

being

The Quakers deny all

Isa. 64. 5. being so blessed, and thereto annexed many great and gracious promises of being so found of us : it is an affront of no mean nature to the divine Majesty, and contempt of our own welfare ; yea an implicate denial of our dependance on him, to neglect, much more to deny, most of all to disdain those his Ordinances, and to cast reproach, and scorn upon them. The eternal God who gives being to all things that are, and to whose being and blessedness it is beyond the reach of any, or all together, to make the least Iota or title of addition, owes us nothing ; and whatever of his free bounty he shall please to reach us with, it is not only suitable to Scripture revelation, but right reason also, that in order thereunto he should choose his own wayes.

§ 2.
 ὁ μὴ
 λίσσεται
 αὐτῷ
 ἀρεσκόν-
 τι τῷ
 πῶς.
*In the
 way
 which
 pleaseth
 his own
 mind.
 Sacrat.
 in Plato.
 Viz. God
 will be
 worship-
 ed.*

And although many enjoy plenty, and prosperity in the outward good things of this life, in all whose thoughts God is not, and who are utter strangers to his worship ; yet God will make them know one day, that they not coming into the possession of those good things by the right door of his holy and religious Ordinances, they are but thieves and robbers.

But for men to attempt, or expect spiritual blessings from God out of his own wayes, (so far as they are capable of understanding what they are, and how to reach them) is such a direct opposition, and contradiction to a soul truly addicted and disposed to spiritual blessings, as would fill up a volume to enumerate its parts, and express its folly : except you will say, that spiritual blessings have nothing to do with a conformity to the will of God, and a holy complacency, and delight result-

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the Ordinances of the Gospel.

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ing to our souls therein : and that they are made up of nothing but a self-pleasing conceit, and fancy that we have brought God to our own bow, and made him a subject and captive to our unbridled lusts ; and so our blessedness hath been hitherto spell'd backward, but newly found out *really* to consist, not in our conformity to God, but his conformity to us.

*Quicum-
que Deum
aut Nu-
men non
agnoscit,
non san-
tum ra-
tione ca-
ret sed e-
tiam sen-
su. Avi-
cenna.*

Some of these Ordinances of the Lord have been written in nature's Book, by the light of which men have been led to prayer, and some kind of thankful and reverend acknowledgements of God.

*§. 3.
Who ac-
know-
ledgeth
not God
is void
not only
of rea-
son but
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More by revelation, which with respect to Ordinances had three steps : the first what was revealed before *Moses* : the second by *Moses* : the third at the beginning of Christ's administra-
tion.

By Gospel-Ordinances therefore, I do not intend either those (with their circumstances) that were known and practised by the light of nature :

Nor those which were under the Mosaical administrations, with their circumstances : but those Ordinances which were commanded by precept, or prescribed by example in the New Testament : or which being of natural obligation, are therein formed with the substantial and additional respect to a Mediator already come in the flesh, and ascended in his humane nature into heaven.

All those Gospel-Ordinances according to the above-mentioned account, being so spiritual, and so suiting the grace of the Gospel,

§. 4.

The Quakers deny all

Gal 4 9.
Heb. 9.
10.

stripped of those costly and burthensome members of the Mosaical dispensations, which the Apostle calls *beggarly Elements, carnal Ordinances*; how aggravated a rebellion must it needs be, to kick against them, and not endure so easie and so becoming a yoke? beside its rich and plentiful Incomes.

S E C T. II.

I shall first prove that the Quakers deny Gospel-Ordinances in general, and then in particular, you must not expect on the first head, that I shall produce their denial of Ordinances under the terms *Gospel-Ordinances*: but if I prove they deny all the things that are truly such, it is as much as can be reasonably expected.

§. 2.
George Fox, great
mystery,
&c. p. 16.

And we say he [Christ] hath triumphed over the Ordinances, and blotted them out; and they are not to be touched, and the Saints have Christ in them who is the end of outward forms: and thou art deceived who thinks to find the living among the dead. This is the Quakers chief Apostle, to whom they have all regard, as the first among the first three of their Worthies.

2 Col 14
opened.

In the first place he abuses the Scripture by a grossly false and directly contradictory Exposition. The Scripture which most agrees with his words is in 2 Col. 14. *blotting out the hand-writing of Ordinances*; (he might have added the next words, *that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross*) but these words were not for his turn.

§ 3.

The true meaning of the Text is, that Jesus Christ

the Ordinances of the Gospel.

5

Christ by his death fulfilling what was signified by the typical Jewish Ordinances, and abolishing the Mosaical dispensation, entred his house [his Church] to undertake the administration of its affairs, which he in all things disposed as was suitable to the gracious nature of the Redeemer, and that glory of Gods goodness that now shines in the face of Jesus Christ.

But will this great Prophet G. F. say, that the pure Gospel Ordinances are against us? contrary to us? or as the Jewish, standing in the way of the conversion of the Gentiles through their burthensomeness? Will he say that Christ by his death abolished his own proper Ordinances? Will he say that he nailed them to his Cross before they had a being? divers of them not being formed, till by his Apostles after his resurrection. Will he say that he blotted out the Lords Supper, and nailed that to his Cross also, as soon as he had instituted it? as if he delighted in a fickle humour, as the Quakers; and to give life to an Ordinance, and within twenty four hours put it to death: yea to engage his Disciples thereby to remember his death as often as they did it, and yet abolish the Ordinance by his death, and so take away all opportunity of remembring his death thereby.

And that phrase of the Angel, (seeking the living among the dead) because they are taken with the sound, is often used by them, though not only beside the meaning of it, but contrary to the sense of any Scripture. I am sure it was never intended to prove Gospel Ordinances dead.

§.4.

The Quakers deny all

You may hereby note, what he denies, viz. outward forms: they are not to be touched, and his reason is an excellent one, the Saints have Christ in them. At another time he will say *Moses*, *Abraham*, and the Old-Testament Saints had Christ in them, and that in their own sense; and yet I hope he will give us leave to believe, that it was their duty to observe Gods forms. But I wonder not that they that hold not fast the form of sound words, are so easily perswaded to let go the forms of sound worship.

Let us hear another.

*James
Naylor,
Love to
lob. p. 52.*

§. 5.

For this I say, that the Father hath given his Son for a leader and guide to all ages, and into and out of all forms at his will, and in his way and time, in every generation: and therefore it is, that all who know his will herein, cannot endure that any visible thing should be set up to limit his leadings in Spirit:

Here you have the tenet, and the pretended reason of it; all that know his will [that is the Quakers] cannot endure that any visible thing should be set up, &c. But what if Christ have set them up? If they can prove as strongly that Christ hath pulled them down, and is departed from them, as we can that Christ did set them up, and is present with and in them, we will quickly in that point turn Quakers. But alas! the proof that he hath done so, is but this; they limit his leadings in Spirit, that is, the Quakers fancies: but if he intended the Spirits leadings in a true sence, it is very strange that the Gospel and Law of works should be both sick of one disease: *that which was ordained to life I found to be unto death.* The Ordinances of the Gospel were ordained

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the Ordinances of the Gospel.

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ordained to enlarge and raise the spirits of the Saints, but quite contrary they are found to limit, and imprison the spirit: sure it must be Satans Spirit, and not Christs, to whom the Ordinances are such chains.

That I may shew you the Quakers Babel, let us hear Isaac Pennington's Light speak contrary to the light of G. Fox. §. 6.

When Israel was bent to seek after the Lord, and applied their hearts to wait upon him in fasting and earnest supplications, wherein my heart hath often had the testimony that they were accepted of him, and had many times the seal of his presence and power among them; yea my heart did truly unite with and enjoy the Lord in what was then given forth, and I can never deny the truth and worth of that dispensation, though I know it was swallowed up by the breaking forth of a more lively dispensation. Isaac Pennington concerning Unity, p. 1.

This he saith he found about the beginning of the late troubles. How doth this agree to G. Fox's nailing all those forms to Christs Cross at his death, and then blotting out these Ordinances? But yet I. P. will needs have them swallowed up now, though he gave them leave to live 1600 years; more mercifully however than G. who would have them stifled in the womb, or crucified so soon as born. §. 7. P. 8. I deny that God did ever or will ever reveal himself by any of these things thou callest the means of grace.

But Pennington is so cruel by that time he arrives to p. 38, that he saith, *Such of the people of God — as do not follow the Lord perfectly out of the City of abomination, [visible worship] — but be found in any part thereof when the Lord cometh to judge her, the Lord will not spare her, nor the spirits of his dearest people who are found there, &c.* C. Atkin- son.

The Quakers deny all

Both by the Scripture and their own confession, Christ did not long since dwell in those Ordinances, which we call Gospel-Ordinances, and the Quakers, *Babylons forms*, and abominations. Untill they shew us better grounds for Christs remove, than the secret witness of the Spirit within them, which we can prove to be a Spirit of delusion, by Scripture, reason, and sense it self, let none who follow not Christ blind-fold, have the worse opinion of Ordinances for all the Quakers talk.

I now come to particulars, and begin with the Gospel-Ministry.

S E C T. III.

They deny and subvert the Ministry of the Gospel, railing on the Ministers, as the vilest persons, and veriest cheats in the world; making ill use of those Scripture words, *Smite the Shepherd, and the sheep shall be scattered*. Next to the Scripture, they lay not their batteries against any thing so much as against the Ministers of the Gospel, and have so little honesty as to rake up all that is to be found on any one, or any that pretend to be Ministers of Christ, and cast it in the faces of all without distinction, as equally guilty. And for their more particular attempts, those who are the most faithfull and serious, are the objects of their greatest fury. I shall not blot paper with their railing.

Par. 1
Shield,
&c. p. 16

First, They deny all Ministry that hath a mediate call to that office and employment; and *their call to the Ministry we deny, which is mediate.*

But

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the Ordinances of the Gospel.

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But who can witness an immediate call from God—and speak it [the Gospel] as they are moved by the holy Ghost—and such travail from place to place, and have no certain dwelling place: this Ministry we own and witness. Thou art corrected by the Scripture, and the Apostle corrects thee, who saith, *I have not received it of man, nor by man, and bid others look at Jesus the author of their faith. Their Writings are abounding with matter of this nature.*

*Fox my-
stry, &c.
p. 45.*

We acknowledge that all the true Ministers of Christ ought to have an immediate call, such as consists in grace, and gifts, and disposition to that worthy office and employment; and such as have not this immediate call, we account unworthy of the thing and name: but the Quakers pretended-immediate call, is far from the Apostles, as I have proved at large on the point of inspirations; neither are the Ministers of Christ now, Apostles, as they were. But if we call for the Quakers proof of their immediate call, hear what *Farnworth* saith: *As for pretences, we do not pretend that we are immediately call'd, but we witness that we are.* And what is their witness? their own fancy, and their own say-so; and we witness, that such witnesses will carry the cause no where but in the fools Court, who the wise man saith, believeth every word.

*Farn-
worth a-
gainst
Stalham,
p. 22.*

And *G. Fox's* proof is as much to the purpose, not of man, the call of the Apostle, while we pretend not to be Apostles. And bid others look at *Jesus* the author of their faith, as if that Text intended a faith that they were called to be Apostles, which speaks of the faith of all believers,

§. 4.

The Quakers deny all

ers, who received it by the mediate Ministry of the Gospel.

For being moved by the holy Ghost, which is by them made an essential mark of a true Minister; we allow, but yet affirm, That those who are moved by the commands of the Spirit in the Scripture, are moved by the holy Ghost, especially when the Authority of God therein prevails with them.

S. 5.

As for having no certain dwelling place, and leaving houses, lands and possessions; let them repair to *William Pen*, and others of their Ministers for an Answer to it, who have large possessions, and brave habitations, such as few Ministers whom they disclaim (especially the poor non-Conformists) enjoy, and will not so easily (as *Pen's* phrase is) be fobb'd out of them, as they fobb others out of the truths of the Gospel.

S. 6.

But indeed will you deny that the Elders that were ordained in every City by the appointment of *Paul*, and by the hand of *Titus*, had any mediate call? or those spoken of, *Acts* 14. 23.

Acts 14. 23.

And when they had ordained them Elders in every Church, and had prayed with fasting, they commended them to the Lord on whom they believed. If you will not believe these had a mediate call, I despair of your believing any thing but what you list.

S E C T. IV.

Another ground of their denying our Ministry is, that they teach from the Scripture.

For my-
stery, &c.
P. 44.

And the Word is immediate, and all the Ministers of Christ preach the immediate Word, and wait for it, and

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and the outward written words with ink and paper are mediate: so then, The written Word being preached from, makes a man no Minister.

And of this sort are they, that have their preaching to study, and to seek at other mens moutbes, or from the letter, but have it not from the mouth of the Lord. If the Scripture be not the mouth of the Lord, there is no such thing as Gods mouth.

W. D.
p. 30.

And here is the difference of the Ministers of the world, and the Ministers of Christ, — the one of the letter, the other of the Spirit. — For they are meer deceivers and witches, bewitch people from the truth, holding forth the shadow for the substance, and what is the chaff to the wheat?

Parnel's
Shield of
the Truth.
p. 17.

Here is not a bare denial of those to be Christs Ministers, who preach the Word of God out of the Scriptures, but charging them with witchcraft; and what are the instruments of their witchcraft, but the holy Scriptures? most horrid doctrine! and yet these wretches will tell you, they honour the Scriptures, and a Scripture Ministry. But this is not all, the tide rises yet higher.

§. 2.

And so he [the Devil] takes Scripture to maintain his kingdom, and this he delivers by the mouth of his Ministers, which he sends abroad to deceive the Nations, leading people in blindness, &c.

These words are plain, and no parable; therefore I leave you to behold without a glass the villany of these misleaders.

I have already proved that not only we ought, but Christ and his Apostles did teach out of the Scriptures; therefore (by the Quakers account) they were also as bad as they charge us to be, witches, and deceivers, &c.

§ 3.

O

The Quakers deny all

O, but there is another inditement against us, we are not infallible.

FOX My-
Bury, &c.
p.72.

How can ye be Ministers of the Spirit, and not of the Letter, if ye be not infallible? There is none but God alone absolutely infallible. And for certainty of what we teach, we dare weigh with the *Quakers* at any time. But sure I am, that I never met with one of their Teachers yet, in Writing or otherwise, but I found him more than fallible, even foolish, contradicting the Spirit of God speaking by the Scripture, contrary to the clearest reason, and themselves also.

§.4.

But more than all this, We are Hirelings, preach for Hire, and take Hire for preaching. And a main question for a scrutiny into the truth of our Ministry is, *Whether is your Gospel free, and without Charge; yea or nay?* This is the nail they find will drive: People love a Cheap Gospel, they that will sell them such a one shall buy their souls into the bargain, and vassalize their understandings to their most corrupt dictates.

Fruits of
a Fast.
p.21.

§.5.

To preach for Hire we call a *Vile iniquity*, to receive Hire for preaching we dare not condemn: because Christ hath said, *The labourer is* worthy of his hire. And the Apostle said, *He took wages of other Churches to serve them* [the Corinthi-
ans;] *It is ordained that they that preach the Gospel, should live of the Gospel: and so hath the Lord ordained.* So that a Ministers maintenance for preaching the Gospel, is Gods ordinance. The Apostle exhorts *Timothy*, *To give himself to the work of the Ministry: as it is the duty of every one ordinarily employed therein.* And is God and

10 Luke

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2 Cor. 11.

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1 Cor. 9.

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and Christ a hard Master ? to oblige his Ministers to give up themselves to that work, and let them and theirs starve for it.

But moreover, you may know (if you please) that there are thousands this day in England, who preach the Gospel in poverty and distresses, and cleave to their work when stripped of their wages ; which number there needs not, one Quaker to make up ; yet take heed you commend them not for it.

§. 6.

Another objection is, we study for our Sermons.

§ 7.

What is study but meditation, and searching to understand the truth, and to get it into our heads and hearts ? if this be a sin, obedience to God is so. And the Apostle bids *Timothy* (who had excellent gifts, and was brought up from a child in the holy Scripture) *study to shew thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.*

2 Tim. 2.
15.

Then it seems it is no idle task to preach like a workman, and divide the Word of truth aright ; and that we may be approved to God, and free from shame among men, we must study.

But that which turns us all off hand-smooth is,

S E C T. V.

That till we are taught by the light within immediately, we cannot speak one word of truth, but all lyes, though the matter we deliver be the highest truth.

And all be in the Satanical delusions, that be not in the immediate teachings from the Spirit.

For great
mystery,
p. 5

But

P. 62.

But the greatest professors upon the earth are there of the Devil, that speaketh the words of truth, but not as they are in it; as so saith Christ to the Jewes, they were of their Father the Devil, they speak of themselves — they speak of themselves as the Devil doth, but abide not in the truth, but a liar from the beginning.

The Devil speaks a lye from himself, that is a truth, for no body need teach the Devil to lye: but how will it follow that whatever any man speaks of himself is a lye? then it seems for a man to be first in telling any thing, true or false, 'tis a lye; whereas we use most to suspect the truth of that, which comes by a second, or third hand, or more: but the conclusion is, what we have not by immediate inspiration, and teach it, we speak it of our selves, and therefore are devilish liars.

*Velata
quadam
revelata,*

P. 7.
Jer. 5. 2.

The learned Fisher will help the Fox at a dead lift, and piece his tale.

And to such wise sayers and knowers as these — God saith, though ye say God lives, yet as I live ye swear falsely, and why falsely? was not that a truth that God lives? but not a truth truly testified unto by them (any more than what is testified in foro hominum, in mens Courts, by such as being not eye-witnesses thereof, have it only by hear-say from others) because they witnessed to it but in stollen words.

§. 2.

Here is then the proof, that we speak more than we know, and therefore lye. This is indeed pretty near a lye; but that they who live in the light of the Creation, and read and believe and know the Scripture to be the Word, or the words of God; and affirming no nicera

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truth, than that God liveth, should lye; because they know it not by immediate inspiration, is very strange: He that lives, may know from thence that God lives, who holdeth every soul in life that lives.

But the meaning of the Text may be (and I will trust the sober Readers judgement to decide it betwixt us) that they did not believe the Lord lived, and swearing what they thought untrue, or doubted of, they therein sware falsely. But I desire those who give credit to such teachers as infallible, and inspired immediately from God, to try by the instance I am now upon, whether we are not likely to speak more rightly concerning God, from the Scripture, than their teachers without book? In the quotation of this Text, *Fisher* hath falsified (beside his Exposition) in three plain cases, for *they* say he writes *ye* say, for *the Lord lives*, God lives, there is both taking away a word, and changing another, and makes God swear too, where there is not a word or title of it in the Text, and so adds to the Word of the Lord these words, *yet as I live*. This is ordinary from these inspired teachers, and to tell us God saith so, lest we should take them to be his own words, adds to the boldness of the perverting the Scripture. I could write a Catalogue of a thousand such faults in the Quakers citing of Scripture, some adding, some leaving a word or two out through carelessness, or wilfulness. I have from what is here evident reason to say to you, as the Apostle to the *Galatians*, *O foolish souls who hath bewitched you?* Certainly it must be

Gal. 3. 1.

The Quakers deny all

Gal. 3. 1. be a strong delusion that thus blinds you; He
 Hs. 44. feedeth on ashes, a deceived heart hath turned him
 20. aside, that he cannot deliver his soul, nor say is there
 not a lye in my right hand?

SECT. VI.

The next Ordinance I shall prove them to deny is, a Gospel Church.

Naylor
 Tove to
 the last,
 p. 17.

And the Church so gathered into God, is the pillar and ground of truth, where the Spirit alone is teacher.

The Gospel Church is a Church which hath other teachers, and not the Spirit alone; but such a Church is not James Naylors nor the Quakers.

The Church wherein the Apostles were, sure had some teachers beside the Spirit; whereas the Apostles gave themselves to preaching of the Word.

Acts 14.
 23.

And Elders were ordained in every (particular) Church.

1 Cor. 4.

As I teach in every Church.

17.

1 Cor. 12.

God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers.

28.

1 Pet. 5.

The Elders are exhorted to feed the flock of Christ which is among you.

2.

§. 2. Priest (that is the Minister) he brings in, saying, *we utterly deny all their wayes and doctrines, who exclude all teachings of man.*

For great
 mystery,
 p. 32.

Ans. *Contrary to the Prophets, who bid people cease from man, whose breath was in their nostrils; a Text hugely to the purpose.*

But most will conclude that these Authors do not speak the minds of the Quakers, for that they

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they have more teachers than all others.

Men-Ministers, Women-Ministers, and any one of them when there is a motion to it.

It is confessed that in point of fact it is so, §.3. but it is a most palpable contradiction to their professed principle: I should be glad to hear they were more true to it, that the light within might be their only teacher, and they would let others alone, till that turned them Quakers. But Satan is cunning, and can give a dispensation, where it may serve so greatly to the promoting of his Kingdom.

Sometimes they have silent meetings, as is known to most; then they say they attend to the teacher within, which is sufficient, and by which they find more comfort often, than when there is speaking.

But at a meeting not far from my dwelling, there was the strangest teaching that I believe was ever heard of among pretended Reformers; and I had it from a man of note among them, who was one of the meeting. There declared, not a man but a woman (that's ordinary) not an English woman but a Dutch woman, (that is not so frequent) not in English but in Dutch, (this was orderly according to the Popish Mass) and prayers in an unknown tongue to the people. But the strangest thing of all was, he told me (that although not one of them understood Dutch, nor could the Dutch-woman interpret into English, at least she did not) they knew the spake by the Spirit. I asked him how? he told me because they all found refreshings; so have children many a time at Puppet-playes. What
B a pass

The Quakers Deny all

a pass are these people come to, who yet deny all teachings by man?

§. 5. But that you may not doubt the truth of the Story, there being a dispute (or somewhat so called by some) between me, and *George Whitehead*, the Quakers Champion; I did before all the audience charge them with this thing, my Informer a Quaker being there, and many more Quakers who were at that meeting: but none dared to deny one word of the Charge, only *George Whitehead* said, it may be there was some body there that understood Dutch.

§. 6. But what have they to say, think you, to this contradiction of their principles in teaching? Why, it is not they but the man Christ, or the light or the Spirit that teaches; and if such light replies will not serve turn, you may go somewhere else to be satisfied for them.

But beyond all contradiction, if the Church, and Churches mentioned and owned in the New Testament, be Gospel-Churches, the Quakers deny a Gospel-Church; for all of them had men who taught them, at least they did not deny any such helps.

§. 7. But we will produce a testimony or two more, to see if we can make a further discovery.

Parnel
Shield of
the truth,
p. 34. For the Church is but one, and the Temple of God we own, which is at new Jerusalem, the City of the living God.

I have read of the Church at Jerusalem, before it was destroyed by the Romans, and of the Churches at Corinth, in Thessalonica, Ephesus, and many places more: and I have read of the Church called Jerusalem which is above, and the City

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City of the living God ; but never yet of the Church which is at new Jerusalem: this is none of the Churches the Apostles ever built, or set in order. But let it pass as a rumour till farther confirmation.

The holy Ghost made the Officers of the Church Overseers—the Overseers to be invisible, for they saw with an invisible eye, and so they was in the Spirit which is invisible, and not in the flesh. Great mystery, &c. p.8.

§. 8.

Quest. Which is the fold of the sheep ?

Ans. The wisdom, life and power of the Father, even the same that is the Shepherd.

Isaac Pennington's Questions, p. 49.

Object. Is not the Church the fold ?

Ans. This is the Church, or the Church in this, is the fold ; but not out of this.

49.

Seeing this is the best account we can get, I must repair to William Smith, who telleth us, That all we do according to Scripture-patterns, is but building of Babylon, and that I am sure is not Zion ; and this is the scope of many Pages in his Morning Watch. But I have proved them to deny all forms and visible things in Religion and worship, upon the general head ; but the Gospel-Church is a form, in whom all the building is fitly framed : I am sure that is a strange building without any form ; but to be framed and formed is one and the same thing with being put into a form.

§. 9.

Morning Watch.

Eph. 2. 21.

For though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ, and not holding the head, from which (not in which only) all the body by joynts and bands having nourishment mi-

Col. 2. 5.

§. 10.

The Quakers deny all

nistred and knit together, increaseth with the increase of God.

So that a Gospel-Church is a number (for *ἐκκλησία* is a name of many gathered together) united according to Christs form, first to him, then one to another, for mutual edification in the things of God. But this the Quakers utterly deny.

CHAP. XIV.

They deny the Ordinance of hearing the Word preached.

SECT. I.

THEY will allow a hearing the Word preached, and that must be the light within, but the mind of God contained in the Scripture, they must by no means hear preached: for (as I hinted from *G. Fox*) we must not hear man; for the Prophets bid, *Cease from man*. But having already so largely proved their tenet to be, That only the light within must be attended to, I need not do the same thing over and over. I will give you a Scripture or two, to strengthen you against this fancy-full teacher, the light within.

Rom. 10.
15, 18.
S. 2.

And how shall they preach except they be sent? as it is written, How beautifull are the feet of them that preach the Gospel of peace? &c.

But I say, have they not heard? yea verily, their sound

the Ordinances of the Gospel.

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found went into all the earth, and their words unto the ends of the world.

Here are more Preachers than one, and these Texts explain what is meant by the word, *with thee*, in the 8th Verse, which the Quakers lay as a strong foundation for their light within. This Word must be heard, or they could not believe; and it could not preach it self, for they could not hear without a Preacher; and these Preachers could not be the Word *Christ*, for they had feet, which *Christ* as within believers, *Christ* as the eternal God, hath not: and the Preachers were more than one, whereas *Christ* the Word is but one, as appears by the Relatives plural, *they, them, theirs*.

But now I am upon the point of hearing the Word, a great mystery of the Quakers comes into my mind, and it is worth the revealing. §. 3.

That is this: They hold it is the light that preaches, the light that is preached, the light that hears or is preached to; and so the light, which with them is God, Father, Son, and Spirit, is all concerned in the Gospel, and man nothing at all, for it is the light that doth all also. I think when I have proved this, I have discovered that which will render the Quakers the most absurd and blasphemous Idiots, that ever undertook to speak with mans voice.

Quest. *Is there something of God in my conscience, that will give me the knowledge of him?* Smith
Frim. p. 2

Ans. *There is not any thing else that can do it.*

And man cannot know him [God] by any other way, but by the manifestation of his light within him. Smith
Cat. p. 2

Now I shall prove that the light is the main §. 4.

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The Quakers deny all

(if not the only) thing to be preached, according to the Quakers Tenet.

Parnel's
Shield of
the Truth.
p. 42.

Mind the light of God, which hath convinced you. And this is the meaning of our doctrine, to bring people to the everlasting Word of God in themselves.

And that this light within is also preached to, and the only auditor of the doctrines which the Quakers say are preached, and taught by the light, is proved by these instances.

Parnel's
Shield of
the Truth,
Epistle.
p. 42.
Fox great
mystery,
&c. p. 15.

To the light of God in all your consciences I speak, which is one in all.

So I desire that you may mind the light of God, to which I speak, which is my witness.

Priest. *There is nothing in man to be spoken to, but man.*

Ans. *How then ministred the Apostle to the Spirit? And Christ spake to the Spirits in prison: And Timothy was to stir up the gift that was in him.*

1 Pet. 3.
19. opened.

I must not ravel into these Texts now, as brought in by Fox; I shall say more of it in the following Pages: only take notice, That these spirits were the souls of those men (and so a part of them) with whom the Spirit of God did strive before the flood, but are now (as the Devils) under the irreversible sentence of damnation, which is in part already executed on them; which is their now prison, wherein they are fast reserved to future and greater punishments, and in part punished already.

Fox great
mystery,
p. 64.

Over and above, George Fox is both out of the humility, and the meekness (as they phrase it) and out of the knowledge of himself, and out of his wits also; in saying, *That there is a proof to thee, that the Quakers are sent of God, who speak to thee*

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I am lastly to shew you by good proof, that the light within is the obedient subject also, to its own absolute and infallible dictates; and then I have discharged a very fair Province.

Now is the life, the faith, the obedience of the Son, the thing which is of value in us.

*Penning-
son quest.
p. 26.*

So that their obedience is the obedience of the Son, *alias* the light in them; which is all one with the light in me obeys. And upon this conceit it is, that they say they are saved by the righteousness of Christ, because they account all the righteousness done by them, to be the pure and unmixt acts of the light within.

We are accused that we judge people.

*Paruel
Shield of
the truth,
p. 3.*

Where Christ rules in his Saints he judgeth, as Paul said, It is no more I, but Christ in me.

I forbear here to remark his forging of Scripture, or making Gods stream to turn the Devils Mill: But, right or wrong, 'tis plain he would have you believe, it is not their act, but Christs act. And if you enquire of any of them, (that have drunk in their principles, and are not Novice-Quakers) whether any act of their obedience to the light, be their obedience? they will answer, no, no, 'tis the obedience of Christ; the obedience of the light.

SECT. II.

The Quakers disown Gospel-Prayer.

I take Gospel-Prayer to be, the souls uttering its wants and desires to God, by way of humble supplication; with an audible voice, when it is

exercised solemnly in a Congregation, or Family; with or without an audible voice, when a person is private: but alway in the name, and for the sake and merits of Jesus Christ. And this the Quakers disown.

§. 2. That they use not prayer (audibly at least) with their Families daily, is known by all that have opportunities of so conversing with them; wherein they sin against our Saviours Directory: *After this manner pray ye, &c. When ye pray say, Our Father, &c.* And in both, one Petition is, *Give us this day our daily bread*; wherein two things are implied:

Mat. 6.

Luke 11.
2.

First, Prayer by more than one; *Our Father give us*: Secondly, Family-Prayer; for that the whole family sharing in common in the plenty or scarcity of provition, (especially for the belly which is the great spender) they are concerned to put up their joynt supplications to God for daily bread, and that daily: which might have made a third Note, viz. That although we may pray every prayer we offer up to the Lord, for provition to our lives end; yet we are to pray for it every day, and especially for the provition of the present day. But this the Quakers wholly disuse, as a contemptible form.

§. 3. That they crave not Gods blessing, nor express their thankfulness at set-meals for their Table-mercies, is as notorious as the other: whereas we have Christs example for it; *And Jesus took the loaves, and when he had given thanks, he distributed, &c. And when he had taken the five loaves, and the two fishes, he looked up to heaven,*

John 6.

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Mark 6.

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and blessed, &c. So Paul, He took bread and gave thanks to God in the presence of them all; and when he had broken it, he began to eat, &c. Acts 27: 35.

All that ever I could learn of the Quakers acknowledgement of benefits received, or receivable by us, from what the Man Christ Jesus did and suffered in the world, amounts but to this: He left us a perfect example; and yet they think scorn to follow that, as below such spiritual persons. S. 4.

He looked up to heaven, which implies, he did it for example sake at least, (though all the fullness of the Godhead dwelt in him bodily) express the divine Being (especially and in his more glorious manifestations) to be above, or beyond the visible boundaries of this little world.

And as it is against Christs example, so against somewhat more than a Gospel-precept: For every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the Word of God and prayer. 1 Tim. 4: 5.

So that to omit this duty (which therefore Paul would not when in a storm, and the company in a consternation with fear of death) renders the creature no good to us, as being unsanctified by God.

But rather than this shall pass for a proof of what we assert, and for a rebuke to the Quakers spirit of disobedience, James Naylor will engage his infallibility to bring them off clear. But where the pure is not (viz. the light) all things are defiled, when they are not sanctified by the Word and prayer, and therefore are to be received in fear, and therein remembering his death till he come, who is the Word and prayer. Love is the lost, P. 57.

And

The Quakers deny all

And now soul take thine ease, eat and drink: for if thou hast the Quakers light within thee, thou needest not frame thy self to the serious imployment of prayer, and thanksgiving at meals: for the light within (the Quakers only Christ) is not only the Word that commands prayer, but prayer also in the abstract; and they that have that, cannot at any time be without prayer, though they are altogether silent.

S. 5.

They also deny publick Ministerial Prayer: for although they have some who utter petitions, they do it (as I am informed) alwayes in the first person singular, *I pray thee*, not *We pray thee*. So that although they may pray for others, they pray not with them as their mouth, which is contrary to Christs Directory, and the communion of Saints in the Ordinances of the Gospel. And if uncontrouled fame fail not, they give this reason for it, That they both pray and declare for the sakes of others, not their own, who are obedient to the light; for they need neither.

SECT. III.

But there are three things that fully prove their denying of Gospel-Prayer. First, Their contempt of true Gospel-Prayer.

Smith
Cat. p.
107.

So the same wisdom may deny the prescribed way, as being formal, and may invent something instead of it, in a higher mystery of iniquity; and though they may not speak in such formal words composed, yet in the same wisdom their words are formal: they can set their own time to begin and end, and when they will they

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they can utter words, and when they will they can be silent; and this is the unclean part which offers to God, which he doth not accept, &c.

What the wisdom here is intended by the Author, you shall see by and by: but the main formality inveighed against is keeping of set-times; but they may forgive us this error, it being so well known, that they have set-times, and exceed their ordinary hours no more than we. And the wisdom of the flesh is, that we do it in our own wills: if they mean not in obedience to the will of God, 'tis more than they know: if it be according to the will of God, and our wills comply with that, it is so much the better, for God likes no service against, nor without the will: To choose the things that please God, pleases God very well. It is well known, that many of them when they come into our Congregations, and are present when the Minister is at prayer, they will sit all the while in the midst, with their Hats on their heads, in contempt, which I my self have experienced more than once. Isa. 56. 4.

Secondly, Owning no prayer that is not by immediate inspiration, and motion of the Spirit; and without the use of our conception, and direction of the understanding.

But as every creature is moved by the Spirit of the living God, who is that Spirit who will be served with his own alone, not with any thing in man, which is come in since the fall; so the imaginations, thinkings, and conceivings are shut out. Naylor
Love is
the loss.
P. 13.

So all must come to the Spirit of God, by the Spirit to be ordered, and cease from their own words, and from Smith
Cat. P.
100.

The Quakers deny all

from their own time, and learn to be silent till the Spirit give them utterance.

That we ought to pray in the Spirit, and with the Spirit, is far from us to deny: but he that prays according to the mind of the Spirit of God revealed in the Scripture, (which is the Spirits Directory) and who by the commands, exhortations and promises therein contained, is moved to pray: he prays in the Spirit, and with the Spirit, although he have no immediate motions from the divine Being. He that obeys Gods commands in his written Word, doth his duty, and is through Christ accepted of him.

But lest you should mistake the Quakers meaning of the phrase, *traditions of men*, take notice, That they hold the written Word, and what is therein contained as its sence, to be but the traditions of men, except it come to us by immediate inspiration, as to the Prophets and Apostles, and not at second hand; which I have already proved, and therefore need not do it over again.

And by what I have here produced you may learn, That they deny any thing of man to be exercised in prayer. If he intended hereby, only the depravation that is come in since the fall, it were very right: but certainly faith in the Redeemer, and the promises which in him are yea and amen, as the encouragement to prayer, is come in since the fall, though no part of the fall; and all the Ordinances of Christ as such, are come in since the fall; and faith and Gospel-obedience are all in man most eminently. But that the imaginations, think-

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ings, and conceiving must be shut out also, is a most absurd notion.

What! must we pray, and neither conceive nor think what we are to do, what we ought to do, nor how to express our selves? no, nor while we are praying? Must all be done, as if man in his faculties of conceiving, knowing, were not Gods? nor to be concerned in his worship? Certainly if nothing of man, soul or body, be active therein, man doth not worship God, nor pray at all, and so God worships himself; which is the true result of the Quakers Tenets.

But let us consider a Text or two out of the Word of God.

I would order my cause before him, and fill my mouth with arguments. The word *order* in the Heb. signifies a marshalling his words. Prayer is not only a petition, but a humble pleading, wrestling with God: and sure there was somewhat of *Job* in ordering his cause, and he used his spiritual skill in it: 'Tis render'd by *Arias Montanus*, *disponerem*, I would dispose my cause.

Job 23.
אָפּרַכְהָ

Give ear to my words, O Lord.

Psal. 5. 1.

What is it then? *I will pray with the spirit, and I will pray with the understanding also, &c.* Here is *Paul's will* in prayer, *I will*: and here is *Paul's understanding also* exercised in prayer, *vers. 15.* But my understanding is unfruitfull, which he blames as a companion of prayer, that being supposed.

1 Cor. 14.
15.

Thus I have proved the Quakers denying Gospel-prayer in this respect above-mentioned, and

The Quakers deny all

and reprov'd their anti-Gospel notions, by the Scriptures.

Lastly, They own no prayer, but what is by the light, and in the light within.

Smith
Cat. p.
K12.

And the prayers of such only are accepted, and not the prayers of those who think to be heard for their much babling; who have many words, but not in the life;

So that their prayers only are acceptable who pray in the life, (that is, with the Quakers, by the motions of their light within) and although we are far from thinking to be heard, for the sake of much better things than much babling; yet all the words of prayer that are not qualified by their principle, the light within, is in their account but babling.

Naylor
love to
the left,
p.16.

For it's truth in the inward parts he seeks for, wherein none of you can worship, who know not the living Word in your hearts, to keep them up to God in your worship, and that worship which is not in the will of God, is the worshipping of Devils.

If you ask any of them, What is the truth in the inward parts? They will not answer, it is sincerity, meanings suitable to our expressions, and appearances: but it is Christ the light within, who is the truth. And for knowing the living Word, it is of the same sense, it is all but the light within every man, the Quakers Christ. And for the will of God, that is nothing but the immediate life and motions of the light within. I have said enough out of their Writings to prove these things, neither will they deny them: but Naylor telleth you (and it is not for any Quaker to resist the Spirit by which he spake) that worship not thus qualified, is the worshipping of Devils.

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It may be some of the *Quakers*, though they know in their consciences that I speak but the very truth of their Tenets and Notions, will say, I put my meanings to their words: but if they will but bate me speaking from their light within, which they hold necessary to qualifie a man to speak truly, I dare undertake to expound according to their meaning, their ill meant phrases, as well as the most of them and their mystery is none to me at all.

And although they talk of praying in the name of Christ, yet as *Naylor* phrases it, *That is done in the name of Christ, which is done in his light and power.* But when all is done, this Christ, and name, and light, and power, is but the light within, and its teachings and motions.

It is to me reported on all hands, That they never pray in the name of Christ as their Mediator; much less then do they pray to God, in, or in the name of *Jesus of Nazareth*, the Son of *Mary*; or of that one Mediator between God and men, the man Christ Jesus; even that Jesus, who was crucified at *Jerusalem* between two thieves, above 1600 years since. I have put this to many of them, and they denied not this Charge; neither can I see how they can pray to the Father in the name of Christ, seeing God the Father and Christ (with them) admit of no distinction: and for the man Christ that was born of *Mary*, they have nothing to do with him.

The Apostle saith, *A Mediator is not of one, but God is one.*

And whoever they are that deny and disown prayer

§.5.

prayer in the name of Christ, are far from owning the Gospel-Ordinance of prayer.

SECT. IV.

Reading the Scriptures and Meditation, which are Gospel-Ordinances, they also deny.

W. P. Spirit of Truth.

I need not tell you of the contempt they put upon the Scripture as a dead letter, the carnal letter; and on those who attend to it, as dry Letter-mongers. Take only one instance of *William Pens*; But all must be as unlearned from their first birth, education and traditional read knowledge, as he is unmanned, that is, again become a little child, before the secrets of Gods work come to be made known. And *Fisher* calls studying the Scripture, *scrapping in the Scripture*. I wonder wherefore God ordered and commanded them to be written, if they are not to be read and studied.

Great mystery, P. 32. S. 2.

William Deusbary Return, P. 7.

The Spirit of Christ within, is the end of the Tables, Law, Works and Books, and the Law is now in the heart.

Whatever thou be, whether a teacher of others, or a professor of what thou comprehends to be truth from the letter of the Scripture; under what form, name, or title soever thou be, thou art a dead man, and a dead woman, and the wrath of God abides on thee, though thou see it not, Rom. 7. 9. Miserable man! that talks at this rate, and will father it on the Scripture too, and such a one as is directly against him. But we have had enough of this smoak.

SECT

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SECT. V.

I shall say somewhat of their abundant scorn of the Lords Supper, and Baptism; wherein they express a superfluity of naughtiness, not only in their Tenets, but down-right railing.

The Ordinances I have hitherto considered in particular, are called moral, from their natural obligation, although that substantial and essential part, and qualification of them, their respect to a Mediator, will require a denomination more evangelical, and without which we cannot call them Gospel, or Christian-Ordinances.

Those two Gospel-Ordinances I come now to consider, are purely and perfectly positive, and depend meerly upon divinely-revealed institution, without which they had never come within our notice, nor had they been any way obliging to us.

Yet such is the sanction that the Lord hath put upon institutions of this nature, that not only since his revealed Law hath abounded to his Church, but also when the revelations of his mind immediately to his servants was very rare, he did not omit injunctions of this kind. The sacrifices we read of as early as *Cain and Abel*. Yea *Adam* in his state of innocency, (who then needed not any indication of moral duties, beyond what was within the reach of his natural, entire, and uncorrupted light, and innate to his perfect frame, and holy disposition) had the obligation of a positive duty from God, in the
C matter

§. 21

matter of the tree in the midst of the Garden.

And to me the main ground of it was, that the absolute sovereignty of the Creator might be acknowledged, and man might learn to render obedience to God, not only because the matter of it is just in its self, and would be so if God had never explicitly commanded it, but also because it is the will of God: yea, where his will obliges singly, without the respect of natural and unchangeable equity.

§.3. And God hath so expressed his jealousy over this right of his, that when sins against not only natural light, but superadded precepts to confirm and strengthen its doubtfulness and decays, have been passed by without any special expressions of his provocation, sins committed against his positive Laws, have been avenged with a high hand.

Adam's and Eve's transgression was against an institution and positive Law, the commission of which so stirred up the displeasure of God, that he banished them out of Paradise, and imposed that curse, under which the world groans to this day. And it is not below our notice, that although they were capable of sinning against God in many other respects, yet God affixes the direfull penalty to this positive Law: In the day that thou eatest thereof, thou shalt surely die.

2 Gen.

17.

§.4.

The case of *Nadab and Abihu*, when God bare witness against them from heaven, by consuming them with fire, was as a pillar of salt to season others with an awfull reverence of God in his purely instituted worship. *Uzzah* was smitten and died on the spot, when he miscarried

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ed so little, as in sinning against a positive Law, by putting forth his hand to save the Ark, the intention of it being good and commendable.

And as under the Old, so under the New Testament-dispensation, God hath not left his positive Laws without the fence of his special displeasure witnessed against the contemners, and abusers of them: *For this cause many are weak, and sickly among you, and many sleep*; that is, are dead, turned into the grave. This was inflicted on them for their disorder at the Lords Supper: although (especially among the *Corinthians*) we read of many great sins against moral precepts, yet the Spirit of God assigns not them, but this breach as the cause. 1 Cor. 11 39.

And if we consider the great inclination of man, to pride himself in his own innate reason and wisdom, and great unwillingness to subscribe to any thing, that is not in its own nature within the reach of it; we may suppose, that something with respect to that, (which is so apt to break the bonds of meer authority, even that of God himself) the Lord hath put such a guard on positive Laws, and will not, no not now, under the dispensation of the gracious Gospel, leave men without a test of their resignation to his divine wisdom, and absolute (though never unjust) sovereignty and authority. And I having observed these Ordinances of the Gospel, (which are the only meerly positive Laws of the New Testament) to be sleighted, because in their own nature they seem of no tendency to edification, have given my Reader this (not superfluous) Introduction.

SECT. VI.

I shall begin with Baptism, it being the first in order of the two, both in its institution and practice.

The Quakers deny Water-Baptism, to be now an Ordinance of Christ.

Parml Shield of the truth, p.11. The Baptism we own, which is the Baptism of Christ with the holy Ghost, and with fire, but we deny all other. Here is Water-Baptism plainly denied.

But this will not serve the turn, it must be stigmatized also, with all those who ever so conscientiously and regularly practise it.

p.12. And now I see the other [Water-Baptism] to be formal imitation, and the invention of man, and so a meer delusion, and all are Heathens and no Christians, who cannot witness this Baptism, [the Baptism of the Quakers spirit of delusion] who can witness this, denies all other.

Parml worth against Scalham. S.2.

Your brain-imaginations we deny.

methinks they who have read the Scripture, should not call Water-Baptism the invention of men, that is too palpable an untruth; though to call it formal imitation be an untruth also, it is more tollerable than the other: but to brand it with the Charge of a meer delusion, is of such reflection on its Author, as nothing but a heart steel-hard, and a head dungeon-dark, and both void of the fear and awe of God, could thus suggest.

And to make up the measure full, all must be reproached as Heathens, and no Christians, whose

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whose eyes are not as blind, and fore-heads as impudent as theirs; and yet as rank *Quakers* as this, will call me not only injurious, but a blasphemer also, for saying and proving they are no Christians. But lyes and confidence with them are prerogativ'd things, while truth must beg and have nothing but by their good leave and grace, and then it may starve or flee where the *Quakers* rule the roast.

They [Baptism, Bread and Wine] rose from Smith the Popes invention, and the whole practice of those prim. p. things as they use them, had their institution from the 39. Pope, &c.

Without doubt the light within is wonderfully §.3. learned in History, and (as some of the *Quakers* write) doth declare to them the Creation, which by the Fall, and what not? without the Scripture. the Pope and Popish asserted Priests This regardfull Prophet can tell you, that Baptism rose from the Pope, yea, and the Wine in the Sacrament too, which the Pope indeed took away from the Laity, but never instituted it. was ordained, And this Author, as I have before cited him, tells the world, we call the Latin the original, and by his mind is all on Rome, and there I'll leave such it is upheld to this day. him.

Yet that I may not imitate the *Quakers*, who Higgins will not consider the weightiest Reasons, and Warning, clearest against their Tenets, I shall weigh theirs P.5. truly and justly, before I determine this §.4. point.

They who would have one Baptism inward, another outward, would have two Baptisms, when the Scripture saith, the Baptism is but one. Parnel Shield of the truth, p.11.

I must tell him by the way, that he tells an

antruth wilfully, and what that is he could tell another. He uses (or rather abuses) the words of the Apostle just before repeated, *One Lord, one Faith, one Baptism*, and there he adds his *but*, which the Text hath not. And here *the Scripture saith, the Baptism is but one*; let him find such a Scripture, and I will be bound to turn *Quaker*: but there being no such, I am sure he hath not the Spirit of God, and is by it infallibly guided; who thus forges Scripture. But to the Objection, take notice, That Water-Baptism is the sign, the Baptism of the Spirit the main thing (but not all) signified: now to have the thing signifying, and the thing signified, called by the same name, doth not make them to be two of that name, no more than there were two new Covenants, because the matter contained in the Covenant is called the Covenant, *Heb. 8. 10.* And Circumcision the sign of the Covenant is called the Covenant also, *Gen. 17. 13.* *He that is born in thy house, and he that is bought with thy money, must needs be circumcised, and my Covenant shall be in your flesh, for an everlasting Covenant.*

Moreover, Baptism with water is Baptism in a proper sense; Baptism of or with the Spirit; but analogically so called, as having in it something a likeness to, or proportion with it. *Βαπτισμα* from *Βαπτίζω* signifies washing with water, dipping into water properly; that of the Spirit, washing the soul but improperly, for freeing it from sinfull pollutions. I hope none of you believe a soul can be rinsed or dipped. Beside, in Water-Baptism, which is proper,
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the body being dipt or washed, or any part of it, the flesh is put into the water, but the soul is not dipt or put into the Spirit. Therefore this Objection is a meer fancy; and they that will condemn the Deeds and Seal, because they are Paper, and Ink, and Wax, and cast them away, may lose Land and all for their contempt, and then they will pay for, and repent of their folly.

Another ground for denying it is, it was not laid on the Apostle of necessity, but as they found it of service, or dis-service.

§. 5.
Naylor
Love to
the last.
p.

This is to be understood only of *Paul*, who in his call (which was out of due time, and in an extraordinary manner) had not this of Baptizing mentioned, as the rest had: therefore he said, *Christ sent me not to baptize, but to preach the Gospel*. Yet he did baptize, therefore it was an Ordinance; and that he baptized so few in that Countrey, it was rather providential than designed by *Paul*: for he being so famous an instrument of converting the *Gentiles*, they began to cry him up as if he had not been Christs Minister, but rather his Competitor; and therefore he thanks God, he baptized no more, lest they should have said he baptized in his own name. But though he did not baptize, there might be enough beside for that work; and we read not of one that omitted it, when they understood of the Ordinance, and had any to administer it to them.

1 Cor. x.
17.

Object. It was to confer the holy Ghost.

§. 6.

That was but one consequence, but not what Baptism signified: beside, the giving the holy

Ghost was of a miraculous nature for the confirmation of the Disciples in the newness of the Christian Religion, and conviction of others: and the friends of *Cornelius* had the holy Ghost before Baptism.

§ 7. *Object.* None were called to baptize, but those that were sent to preach to all Nations.

Answ. *Ananias* baptized *Paul*, yet was not so sent.

The ends of Baptism, which was a sign of what interest they had in Christ, and of Regeneration, and the righteousness of faith remain; and therefore that remains to be dispensed, by the ordinary and immediate Officers of the Church, who are stewards of the mysteries of God, of which this is one. It being also a cognizance of Christianity, there is the same reason for it, and it is in vain to talk of Ordinances abolished, without some proof when, and why they are so.

*Love to
lost, p. 41*

Nailor saith, *Paul* preached the Baptism of the Spirit in its stead.

Let that be proved, and something is said.

*Warning,
&c. p. 5.*

But *John Higgins* saith, *That Water-Baptism* was but the administration of *John*, is known and confessed. I say no more to him, but I perceive he is but little acquainted with Confessions.

*Great
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Whore,
p. 65.
§. 8.*

I must bring in the sentence of the great Patriarch *George Fox* to decide all, for after his words 'tis not fit any of his inferiours should speak again. *Where was Matthew, or Mark, or Luke, or John baptized? and many more which the Apostle Paul thanked God he had not baptized? Baptizing is making Disciples to the Lord Jesus, and baptizing*

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fixing them into his name, that is, his power, — but he [Paul] told of the Spirits Baptism, and brought the Saints off from the things that are seen, and Water is seen, and its Baptism.

Strange arguments! as if the command and abundant instances of its practice, had no force; unless we have an account where every believer was baptized, and because *Paul* did not baptize all, therefore they were not baptized at all.

But for Baptism being a making Disciples, if it be understood of Water-Baptism, it will be no small friend to Infant-Baptism: if of the Baptism of the Spirit, I suppose *George Fox* will eat his words again, and acknowledge that the Apostles had not power to bestow the Spirit of God on persons, and make them new creatures; that was the mistake of *Simon Magus*, and now of *George Fox*.

But the last argument is such an one as never offered it self to such a service, till the *Quakers* light (which they say is almighty) had the management of it, and so may make an effectual instrument of any thing. *Paul* brought the Saints off from the things that are seen, and Water is seen, and its Baptism. He that shall look into the Text to which his words refer, will admire his sharp-piercing genius, or his non-such ignorance, that could find such a meaning of that Text, or tell the world it was there. But if all that is seen must be cast away and rejected, I counsel the *Quakers* not to be such eager pursuers of the world, and that I dare ground upon the Text: but (above all) to reject their proud dreaming intollerable notions.

S. 9.

2 Cor. 4.

18.

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The Quakers deny all

ons, the ignorance and delusion of which is so gross, that it is not only seen, but may be felt also.

But for all this, the *Quakers* will affirm they own Baptism, and believe that *George Fox* is sent of God, because he speaks of the Scripture right as they are.

S E C T. VII.

The Quakers disown the Ordinance of the Lords Supper, to be now a Gospel-Ordinance, or any Ordinance of God at all.

As of Baptism, so of the Lords Supper; they will say they own it, (at least many of them) but they call quite another thing by that name, which is the way they have to delude people in all other matters of the Christian Religion.

1 Cor. 11
23.

If what the Apostle *Paul* saith, he received of the Lord, 1 Cor. 11. 23. do express the true Lords Supper, the *Quakers* deny it.

Parnel's
Shield of
the Truth,
P. 13.

Feeding upon the husk and shadow, which is

For the Bread which the world [all that are not Quakers] break, is natural and carnal——so also the Cup which they drink, and here is no communion but natural, outward and carnal.

Smith
prim. P.
39.

They [Bread and Wine in the Lords Supper] are the Popes invention.—The Priest gives it to the people, and tells them it is the Blood of Christ, which is shed for them, when it is Wine and not Blood.

I will not trouble thee with so an unnecessary a thing, as a reply to these silly cavils, and plain contradictions to the Scripture.

The

the Ordinances of the Gospel.

43

The main Objection the *Quakers* have against this Ordinance (beside that against all forms, and all things that are seen) is,

S. 2.

That Christ is come, and his Disciples were to do it in remembrance of him till he was come; but Christ is come in the Spirit to them, and therefore this precept doth not bind them.

But who would think the Spirit, or Christ in the Spirit was not come (either in shedding it abroad miraculously, as in the 2 *Acts*) or as a sanctifier) in the hearts of his people) when the Disciples and whole Church at *Jerusalem* were so frequent in this Ordinance, and when the Apostle *Paul* tells the *Corinthians*, *The Bread which we break*, &c. 1 Cor. 10
16.

But that none must be engaged by this Ordinance, but those to whom Christ was not come by a Spirit of sanctification, is exceeding cross: for whereas the Ordinance is for the Saints, this renders it to be peculiar to those in a state of sin, and unconverted to Christ; and they are not ashamed to own it to be so.

Which was the thing Christ in tender love to his Disciples, at his departure, warned them on, knowing that their nature would draw to the earth-ward, not yet being changed, nor having Christ born in them, to keep them; and for all this warning, and leaving this as a sign, &c. Naylor
love to
the last,
p. 58.

If Christ born in the soul, be not till the light within be obeyed as Christ the Son of the living God, we doubt not the truth of *Naylor's* speech: and that the Apostles and Disciples of Christ were all strangers to such a conversion,

Before

The Quakers deny all

Before I part with this Subject, it will not be unmeet to inform you, what they mean by the Lords Supper which they own.

§. 3.
p. 57.

But if you eat in remembrance of him, and so come to die to that which slew him, then do you shew the Lords death till he come, and when he comes he shall not find you eating, and drinking with the drunken, &c.

So that mortification to sin (taken in the best sense) is with him the Lords Supper ; but in his own sense, it is a dying to all that doth not obey the Christ of the *Quakers*, [The light within.]

p. 56.

At another turn it is somewhat else, and quite contrary. *Which all know who come to his Supper, where the Father and the Son are come in, and sup with the creature, which all the imitators and observers of times are ignorant of, whose contention is about out-sides.*

In the words cited before, It was a Fast, a Popish cruciating Fast.

But this last cited a Feast, a spiritual Feast ; and the Feast is constituted of the coming of the Father and the Son, supping with the creature : whereas before his mind was, that when Christ comes, the Supper is ended ; but now it is no other but Christ himself present.

p. 54.

But the strangest Supper of the Lord is expressed by the same Author in these words : *And this was to be done at all seasons, when they eat and drink ; in their eating and drinking they were to do it to the Lord, and therein to have communion with his Body and Bloud — yea when they were to eat with Gentiles, they were to partake of the Table of the Lord, as is plain, 1 Cor. 10.*

§. 4.

Thus hath the Lord given up these people to confusion, Some-

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Sometimes the Lords Supper is quite gone, and done away.

Then it remains, but 'tis a fasting from, and dying to sin, and what they call *excess*.

Then it is spiritual and within, and Christs coming makes the Supper.

And last of all, 'tis every meal you eat, and every draught you drink; you ought therein to remember the Lords death till he come, at breakfast, dinner, supper, and afternoons luncheons also.

And yet this wretch *Nailor* (to whom some of the *Quakers* sang *Hosanna*, and worshipped him, and called him the Son of God, *The Christ*; and none of the *Quakers* now but own him, as a great Prophet, and highly honoured and beloved of God) and yet he dared to say concerning this false confused stuff; *What I have received of the Lord, that I shall declare unto you.* p.56. And again, *And this is known from the Lord in the eternal, to be the true end of the Supper of the Lord,* &c. p.57.

If denying the Ordinances of Christ after the manner proved of the *Quakers* in this Chapter, be Christianity, or consistent with a Christian, the holy Scriptures have given us a very unintelligible account of Christianity, or a Christian: and that mouth (which said, *I deny that God did ever, or will ever reveal himself, by any of those things thou callest the means of grace*) was not full of blasphemy, or in any fault against Scripture, Prayer, Hearing, which were intended by it. Ch. Art. 1. by *kinson*.

CHAP. XV.

The Quakers deny the transactions of Jesus Christ, when he was manifest in the flesh in Judea above sixteen hundred yeares since; or as he is now at the right hand of God, to have any influence into our Justification before God, and our Salvation.

SECT. I.



IN this point they come not short of themselves, who in every path of error out-strip all others, who are found in the same crooked way. I shall proceed to the proof.

Ed. Bur- *All that are called Presbyterians and Independants,*
Trumpe, *with their feeding upon the report of a thing done many*
Sec. p. 17. *hundred years ago.*

This he saith by way of reproach against all that act faith on, and receive comfort from the blessed effects of Christs righteousness, and sufferings by him wrought and suffered when he was in the world.

Farn- *What righteousness Christ performed without me,*
worth. *was not my justification, neither was I saved by it. I*
believe it of himself, if he died in the same
mind.

Pen- *Can outward Bloud cleanse the conscience? can*
mington *outward Water wash the soul clean? A plain denial*
Questi- *of the efficacy of the Bloud of Christ shed on*
ons, p. 25. *the*

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the Cross, to cleanse the soul from the guilt of sin, by its satisfaction to the justice of God:

Seeing the Apostle speaks of purifying the heavenly things themselves, Heb. 9. 23. it would seriously be enquired into, and the Lord waited on to know; what nature those sacrifices must be of which cleanse the heavenly things? Whether they must not of necessity be heavenly? If so, then whether it was the flesh and blood of the Vail, or the flesh and blood within the Vail? Whether was it the flesh and blood of the outward earthly nature, or the flesh and blood of the inward spiritual nature? Whether was it the flesh and blood which Christ took of the first Adam's nature, or the flesh and blood of the second Adam's nature?

By these Queries you may see how far he is from believing, that the offering up of the man Christ Jesus the seed of the woman, hath any influence into our remission, and cleansing from the guilt of sin, contemning the value of the flesh and blood of the man Christ Jesus, as beneath and short of such an efficacy: and that of necessity there must be flesh and blood mysteriously included in the outward, and visible flesh and blood, of a more heavenly and spiritual nature, contrary to the words of the Apostle which he quotes, *Heb. 9. 23.* which is the Apostles most forcible and plain argument, to prove the efficacy of the offering of Christs flesh and blood. For if the blood of those beasts, as they were shadows and types of Christ, were so effectual, how much more the true sacrifice, shadowed out by them.

But we may with pity and horror behold the wofull shifts men are put to, and bewildred in,
who

S. 2.

who forsake the plain paths of the Lord in his Word, and are resolved to lay hold on any fancy, and foolish imagination, rather than let go the lye in their right hand.

Parnel's
Shield of
the Truth.

p. 30.

S. 3.

And this we witness, who through the Lamb our Saviour do reign above the world, death, hell and the devil; but none can witness this, whose eye is outward, looking at a Redeemer afar off, and still live in sin.

As for the qualification of *living in sin*, they frequently express it, to put a blind before the Readers eyes, and are far from the true meaning of that phrase in the Scripture: for whereas the Scripture intends it of the unconverted, and those who are not sincere in their hatred of sin, and obedience to God; the *Quakers* will needs have all to be such, as live in sin, who have any remains of sin in them, or whose lives are not totally free from the stains of it. But nothing is more plain, than his utterly disowning the *Christ without*, and faith that looks at him; to have any thing to do in the victory over death and hell, &c. and that the man Christ Jesus, who lived and died as far off as *Jerusalem*, is not the Lamb their Saviour.

S. 4.

Let us hear one more, that it may not pass for only one, two or three of their Doctors opinions.

Morning
Watch.
p. 21.

And conclude to themselves a belief in Christ, and apply his promises, what he did for them in the body that suffered without the gates of Jerusalem; and by his death and offering all things is accomplished for them, and no sin shall be imputed to them, though they live in it. And through his mediation and intercession for

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for them, as he is at the right hand of God at a distance from them; they believe that they have access to God, and are accepted of him, and yet they neither know God nor Christ, nor the place where they say he sits at the right hand of God, and being in their mind persuaded that Christ hath satisfied, and hath reconciled them to God, though they be yet sinners. P. 22.

Those he calls sinners, and condemns, are all that repair not to the light within as their Saviour, by his teaching and power within them, as is the scope of his Book. I should but cloy you to cite more for this purpose. It is their opinion, That Christ did, what he did in the flesh, which he took of the Virgin Mary, and what he suffered therein also, as our Example, and no more.

SECT. II.

The influence of Christs transactions without us, above 1600 years since, into the Justification and Salvation of Believers, asserted, and vindicated.

I shall not need to be voluminous in the agitating this subject, many far more able and worthy having wrote on it at large. And although amongst persons who deserve not only the name of Christian, but Venerable in the Church of God, there is not the same prospect into some of the more curious parts of it; yet that the transactions of Christ without us, and before we were born, are the merit of our Justification and Salvation,

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The Quakers Subvert

they are so firmly agreed in, that they may as soon be perswaded to condemn and throw away their Bibles, as to be of a contrary belief.

I shall therefore consider Christs Obedience as active and passive, and prove them to have in them the efficacy denied by the Quakers, and answer some Objections.

I shall then shew you what Righteousness they profess Salvation and Justification by.

§. 2.

The righteousness of Christs active Obedience without and before us considered.

Rom. 4.
8. 11. opened.

And he receiveth the sign of Circumcision, a seal of the righteousness of faith, which he had yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also.

The righteousness here spoken of is in a compleat sense, and unlimited to this or that particular case; 'tis a righteousness without stain of sin or unrighteousness. And indeed there is no such thing as a compleat righteousness in the sight of God, that hath any the least crookedness, obliquity, or fault in it.

'Tis that righteousness of the Covenant of grace, or thereby expressed; for Circumcision, the seal of this righteousness, was a seal of that Covenant.

§. 3.

The imputation of it is according to this Text, a reckoning it to a person; verse 10. *How was it then reckoned?* verse 9. *Faith was reckoned to Abraham for righteousness;* not as James Nailor saith, *And with him his righteousness is freely imputed, or put into the creature;* as if imputing were a putting in. It was imputed to James Nailor that

Love to the
Lost, p. 7.

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he was a blasphemer ; was it then, and thereby put into him to be a blasphemer ? A very fit Expositor of mysterious Scriptures ! However he hit right of the *Quakers* mind, and therefore it must be no more but put in, to this day.

But to return : it being reckoned, and that as a grace of the new Covenant, it was not the righteousness of *Abraham* by him wrought, or wrought in his own person, as the subject of it ; for then it had not been any grace or favour from God to reckon it to him : therefore it was a righteousness of another that was reckoned to him, not his own. Whose righteousness it was then, may be gathered by the title of the imputed or reckoned righteousness, verse 11. *A seal of the righteousness of the faith, which he had being yet uncircumcised.*

§.41

Well then, this consideration may lead us to the truth of imputed righteousness ; if we consider faith, as being an act of the soul, and therefore not the righteousness imputed : for so far as that is righteousness in obeying the command of God, it is our own act. *The just shall live by his faith. His faith is accounted for righteousness.*

Hab. 2. 4.
Rom. 4. 5.

It must needs then be the object of faith, or that which faith acts on, or looks to ; and this is no other, but *The Lord our righteousness*, the great subject of the promise and Covenant ; and is therefore called. *The promise, the Covenant*, and frequently, *The righteousness of God*, as being the worker of that righteousness in his own person, which is of Gods appointment, to justify a poor believer, which is not a believers,

Jer. 23. 6

but as it is reckoned or imputed to him.

Rom. 5.

21.

§. 5.

A second ground of this Doctrine of imputed righteousness, is in Rom. 5. 21. *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.* That this righteousness of Christ is imputed to Justification, and therein the abounding grace of God, is plain in the 17, 18, and 19 verses, where the Apostle lays his argument for grace and righteousness through Christ, in its similitude to the influence of Adam's sin by imputation. *For if by one mans offence death reigned by one, verse 17. Therefore as by the offence of one, judgement came upon all men, verse 18. For as by one mans disobedience many were made sinners, verse 19. much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ, verse 17. so by the righteousness of one, the free gift came upon all men, to justification of life, verse 18. so by the obedience of one shall many be made righteous, verse 19.*

Rom 5.
17, 18, 19

And further to clear this truth (if clearer evidence may be possible) the consideration of verse 14. will contribute a good measure.

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

§. 6.

There are two respects wherein (at least many of) those over whom death reigned from Adam to Moses, did not sin after the similitude of Adam's transgression.

First, They did not sin against a revealed Law, which Adam did, in eating the forbidden fruit:

fruit: and there was no revealed Law, or Covenant of life expressly given from God after *Adam's* time, before the fall, untill *Moses*.

Secondly, They did not all sin actually, and in their own persons, as *Adam* did; yet death reigned over *Infants*, who were in respect of actual sin, Innocents. And by what Law did *Infants* suffer death? if not as they were included in *Adam* the first man, and his offence becoming theirs thereby; according to those words, *1 Cor. 15. 22. For as in Adam all die, so in Christ shall all be made alive.* So that if it were *1 Cor. 15. 22.* not by the imputation of *Adam's* sin, *Children* or *Infants* suffered a penalty without all Law; which is contrary to the Apostles words, *Rom. 5. 13. But sin is not imputed when there is no Law.* But there was a Law then in force, viz. the penalty of *Adam's* sin, which by imputation reached to his posterity. And in this very respect, *Adam* was the figure of him that was to come, viz. *Jesus Christ*.

So that if the righteousness of Christ, of that one man *Christ Jesus*, be not imputed to justification of all his children by faith, or that are considered by God in Christ; the whole frame of the Apostles arguing is but trifling, and concludes nothing of what it seems to aim at, which is not to be admitted by a Christian.

§. 7.

There are four Objections (among others) I have met with, against the evidence of these Texts, to the Doctrine I have vindicated.

Object. 1. Christ was our example, and therein did answer to *Adam* as his figure; for sin came into the world by *Adam's* example, and so righteousness by Christ's. *Ans.*

§. 8.

Answ. This is an old error ; and what error so old and rotten, that the *Quakers* will not embrace, who live in error as their element ?

The Texts I have quoted, have not the least appearance of sin entering the world by example ; and the Infants over whom death reigned, were not capable of sinning by example.

§. 9. *Object.* 2. There might be a derivation of *Adam's* corrupted nature to all his posterity, and so all of them might be guilty of sinfull dispositions and habits in their own persons ; yet by generation from *Adam*, and not by imputation of his sin committed in his own person : so the righteousness that justifies, may be derived in spiritual regeneration, whereby the soul is disposed, and enabled to work righteousness, by that spiritual life and vigour it receives from him as its root.

Answ. That cannot be the meaning, for then the condemnation spoken of would be by all and every one ; which though it be true, that dispositions to sin are derived from *Adam* by natural generation, and dispositions to holiness by regeneration from Christ, yet cannot be the meaning of these Texts : for the emphatical word which as upon the hinge the whole argument turns, is the word *one* ; by *one* mans offence, by the obedience of *one* ; whereas if the Objection did hit the meaning, the Apostle must rather have said, *So by all or every mans offence, condemnation came upon all* : But there is no mention of that middle thing, mans corrupt disposition to knit condemnation to *Adam's* sin, as a more original and remote cause. Also
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it should then be *in* or *into* all, and not *upon* all.

Object. 3. The condemnation that came upon all, and that reigned from *Adam* to *Moses*, was but temporal death, and what is that to eternal; or to bear a proportion with justification to life, spiritual and eternal.

§. 10.

Ans. It is more than you prove, or can prove; that it was but corporal and temporal death; and we can prove that it was the guilt of eternal death, if we go no further to fetch the proof, than from what is opposed to it in the last verse of the Chapter; *righteousness to eternal life*. And temporal death is not remitted or discharged to those, who enjoy the benefit of the grace by the second *Adam* Jesus Christ.

Object. 4. The Apostle *James* saith, *What doth it profit, my brethren, though a man say he hath faith, and have no works? can faith save him?* §. 11. Jam. 2. 14. opened.

Was not Abraham our Father justified by works? &c. 21.

Ye see then how that by works a man is justified, and not by faith only. 24.

To the first Instance in the Objection I answer, The saying a man hath faith, is not sufficient to render him justified, or to justify him.

Secondly, A dogmatical or historical faith cannot justify, or so act on the promise and Covenant, as to put us under the imputation of justifying righteousness: for such a faith the Devils have; and there is a vast difference between believing the History of the Gospel, and believing in Christ.

And this is the *dead faith* the Apostle speaks of, verse 17. D 4 To

§. 12. To the second Instance: *Abraham's* works though they justified his faith, yet they did not justify his person. And the History of his offering up his Son, doth give evidence for this

Gen. 22. Expolition: *Now I know that thou fearest God,*
 12
 Jam. 2. 18 *seeing thou hast not with-held thy Son, thine only Son from me.*

And I will shew thee my faith by my works.

§. 13. To the third Instance, which seems to joyn works with faith in justification, that is, our works: I answer, That although justifying faith is not without works, yet faith justifies without works: as a man cannot have seeing eyes, if he have not lungs, and heart, and brains, which are essential to life; and the living motion of every member; yet the eye only sees, and not the lungs, or brains, &c. but if you should pluck the eyes out of the head, they would so alone be to little purpose. So works are essential to the being of justifying faith; yet faith alone is in the act of justifying, or so acts on Christ, as to justify the person in the sight of God, by cloathing the soul with Christs righteousness.

And although in the Text it is translated, *not by faith only*, it may, and (I was going to say) ought to be translated, *alone*; and then the sense is but this, That faith which is alone without works, doth not justify a man in the sight of God: And I shall give two good Reasons for it: The one, because it may be so without wrong to the Original. Secondly, It must be so, because it will otherwise contradict the Apostle *Paul*, and the truth also, as expressed abundantly in other Scriptures.

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μὴν & doth as well signifie *alone*, as *only*, and is very often so rendred, as *Joh. 8. 29. The Father hath not left me alone*, μόνον. *Joh. 16. 32. And shall leave me*, μόνον, *alone*. Yea it is rendred, *apart*, *Mat. 14. 23. He went up into a mountain apart to pray*. I could instance abundantly in the like: Now whereas being rendred, *only*, it implies, that works also justifie; whereas if it were rendred, *alone* or *apart*, (which is as fair in the Greek) it would amount but to this, a faith which hath not, or is separate from works, will not be a justifying faith.

And it must be so, because else it opposes the great Doctrine of the Gospel, or at least looks like such a thing: *Rom. 4. 2, 5, 6. For if Abraham were justified by works, he hath whereof to glory, &c. But to him that worketh not, (that is, aiming at justification thereby) but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*—The blessedness of the man to whom God imputeth righteousness without works, that is, without respect to his works. But enough of this: only take one Text, that needs no Comment to raise up this truth out of it, viz. That the righteousness of Christ imputed, is that alone or only which justifies by way of merit, and which true faith looks to for this end. *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* ^{2 Cor. 5. 21.}

SECT. III.

§. 3. I must not forget to do somewhat to satisfy the very weak, of the influence the sufferings of Christ, the Son of the Virgin Mary, hath into the satisfaction of Gods justice, appealing wrath, reconciling us to God, &c.

1 Pet. 2. *Who his own self bare our sins in his own body on the tree, &c.*

24. *And the Lord hath laid on him the iniquity of us all.*

Isa. 53. *Surely he hath born our griefs, and carried our sorrows, &c.*

But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.

2 Cor. 5. *That God was (not is, as George Fox hath quoted it, to lose the truth, and save his error) in Christ, reconciling the world to himself, not imputing their trespasses unto them.*

Col. 1. 20 *Having made peace by the blood of his Cross.*

Heb. 9. *And without shedding of blood there is no remission.*

Rom. 5. *Much more then, being now justified by his blood, we shall be saved from wrath through him.*

Psal. 85. *Surely his salvation is nigh them that fear him, that glory may dwell in our land; mercy and truth have met together, righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven.*

§. 2. 'Tis generally agreed, these Verses respect Jesus Christ, who is Gods salvation; the triumph and glory of whose effects for his people, are

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are chiefly two : First, The reconciliation of Gods mercy to us, with his truth, and his righteousness, to our peace. The truth and righteousness of God were engaged to destroy and ruine the whole race of mankind, for their sinning against him, and breach of his Covenant, in those words, *For in the day that thou eatest thereof thou shalt surely die.* Now whatever inclinations God might have to shew mercy to man, and bless him with peace, the truth and righteousness of God (he having that word gone out of his mouth) seemed to oppose it, as not consisting with mercy, and peace towards man ; and to have bound up those hands, and lockt up those bowels, from whence mans peace (through the Lords mercy) might reach him. But through Christ (Gods salvation) and what he did and suffered in our nature, as our publick person, and in our stead, the mercy of God in reaching poor sinners is set free, without any detriment to his truth ; and the peace of a believing sinner throws no scandal on the righteousness, and justice of a gracious God : but these his glorious Attributes of mercy, truth, righteousness, are at a full agreement, amity and union, not only in God, (as they alwayes were and never can be otherwise) but also in blessing man with a reconciliation with his offended Creator. This Jesus arises like a divine Sun in his almighty strength, with healing in his wings.

And this is no mean evidence of the satisfaction to the truth, justice and righteousness of God, by what Christ transacted in the world,

in

in the behalf of lost and undone man. *To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus.*

S. 3. The second glorious effect of this salvation of God Jesus Christ, by his transacting our redemption is, That righteousness shall look down from Heaven. The righteousness in the 11th. Verse (I suppose) is not the same with that in the 10th. Verse: the former in the 10th. Verse being the essential righteousness, and justice of God, which was to be reconciled to sinners; which could not be done with a *salvo* to his Word, but by some means which might answer to, and satisfy his justice. But the righteousness in the 11th. Verse (seems to me to be) that sinless state, which Christ who came down from Heaven hath clothed them with, by imputing to them, and putting upon them, that divine and glorious righteousness, which he wrought in his own person, and in our nature, when he was in the world: and so renders his believing ones, not only free from the direfull strokes, and heart piercing frowns of a just and offended God, but also the objects of his love of benevolence, yea, of delight and complacence.

To conclude, The whole transaction of Jesus Christ as Redeemer, is the ground of our justification, and its effects and consequences, we being instated therein: although the righteousness of Christ, considered as his obedience, and fulfilling that Law under which he was made as man, and imputed to us, be the glory of the Saints,

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Saints, wherewith they shine in the righteousness of God in him. And with relation to our union with Christ, all those holy fruits the Saints bring forth, by the strength and life from Christ received, are accepted of by God, and shall be eternally rewarded: yet have no part nor portion in this matter, of justifying our persons in the sight of God.

SECT. IV.

Having proved the *Quakers* disowning that justifying righteousness which the Gospel holds forth, and in some measure vindicated and explained it: I shall now address my self to a discovery of that righteousness, which the *Quakers* adventure their justification before God upon.

They will tell you, They are justified by no other righteousness, but the righteousness of Christ, with abundance of confidence: though (as we shall prove) they know not what they say, nor whereof they affirm; their righteousness being as far from what is pretended, as darkness from light, and a poor puffed deluded creatures errors and miscarriages, from the obedience of him who is God-man, who is the brightness of his Fathers glory, and the express image of his person.

Let us first see what they profess of justification by Christs righteousness.

Quest. Do not you depend on the things you do, for life and salvation?

Ans. Nay, We do not so, &c.

Smith
Cat. p. 74

Quest.

Pen-
nington
mysteries
of the
Kingdom
p.17.

Quest. *What is the righteousness that justifieth in the sight of God?*

Ans. *The righteousness of Christ alone, &c.*

One would think the *Quakers* in this point very sound, by this part of their profession: but their Bell sounds not long, before its jarring with truth, discovers it to be foully crackt.

It follows in the Answer to the first Question: For we have life before we have motion, to act or do any thing that is pleasing to God; and in that life we have salvation, and so life and salvation is freely given us of God.

The latter part of the Answer is brought to prove the truth of the former; and you will say, they are huge good at proving, who reason at this rate. They are not the things we do, because we have life from God, and that freely, before we can move or do any thing.

This being one of the great delusions of this poor people, wherein they shew so much ignorance, as without much grace from God, they are utterly incapable of instruction: I shall (hoping in that grace for a blessing of conviction upon them) demonstrate, by the most familiar and easie things, the falsity of their such Conclusions.

By the same Reason, all your bodily motions and actions are the motions and actions of God, and you do nothing at all the while.

Was there not life before motion? And did not God give you this life?

Can any man move hand, or foot, or tongue, in any natural action, but by that life they first receive

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receive from God : but will you say therefore, these are Gods actions, and not mens ?

For you to say, Your good actions and motions are Christs righteousness, because you have life from him to perform them, is no less absurd.

Let us see if *Pennington* (who had somewhat of a Scholar) will do any better, in the explanation and proof of his Answer to the second Question. §.3.

This [righteousness] conveyed to the creature, in and through the seed, and brought forth in the creature, by the seed, and the creature united to Christ, in the seed ; here is justification of life.

A strange justifying righteousness by Christ alone ! brought forth in the creature, by the seed. I would ask any of this opinion, Whether their tongues and lips did not move in the words they call righteous words ? And the hands in some of those they call righteous actions ? Sure they will not deny they do ; and how then can they say it is the righteousness of Christ alone, in which the bodies of *Thomas, John, &c.* are employed ?

But yet the fine mysteries in this Doctrine (which I must confess, may puzzle many an honest Countreyman to find out the sense of) amounts to no more than this great absurdity.

What a contradiction there is in the creatures being united to Christ in the seed, the *Quakers* themselves (if any liberty be left them so to do) will find out. Christ is the seed, and the seed

is Christ, both but one and the same thing; and yet the creature is united to Christ, in the seed; that is, to Christ in Christ. But the blind swallow many a Fly.

§. 4.
Naylor
Loves to
the lost.
p. 64.

For by the Law of faith, is self-sanctification, self-mortification, and self-justification excluded; right so far, the worst will be in the tail.

Though they who received the Spirit were called to all this, by faith in his blood, yet it is the work of God wrought by Christ in the believer.

Two things are here observable for error and ignorance.

First, They who received the Spirit, were called to all this *self-work* he talks of, and that by faith in Christs blood too; and yet by the Law of faith it is all excluded. So here faith does and undoes; calls for self-justification, &c. and when it draws nigh, shuts the door against them; begets children, and that by Christ too, and so soon as they are born, utterly disclaims them. If he had said, they were called to sanctification, mortification, and not put that blot of *self* in their Escutcheons, to render them base-born; and then have asserted, they were not the righteousness by which we are justified, he had spoken like a man, and a Christian: but they are two things in the Quakers account, adverse and together by the ears; and therefore Naylor will have to do with neither. But that a man should be called by faith to self-justification, is a strange riddle, and after all the condemnation of these things, it is (for all that) the work of God, wrought by Christ in the believer.

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But to finish *Nailor's* testimony of justifying righteousness, observe what he saith somewhat more plainly.

Whereby such become his workmanship in Christ Jesus, wrought into his obedience, and his obedience into them, in their measure, till they become of one heart, one mind, one soul, one spirit, one flesh, one bone and beyond, and one obedience, and one life; that it is no more we that live, but Christ that lives in us.

Here is some shew, but a great deal of abuse of the holy Scriptures, and the Spirit of God; by whom they were given forth.

Whereas those who are *Gods workmanship in Christ Jesus, created to good works*, are thereby Eph. 2. 10. designed and disposed by God to walk holily. *Nailor* will have the Saints wrought into the obedience of Christ, and his obedience into them, and blended together so perfectly, that the most discerning *Quaker* of them all can make no distinction between the one and the other; yea, untill body and soul, flesh and spirit, blood and bones, and the obedience of both Christ and his Saints, and their very life too, be no more distinguished, but what is the one, is the other: the *Quaker* is Christ, (for which *Nailor's* tongue was bored with a hot iron) and Christ is—I am afraid to write it. From such stuff as this, the poor souls who hug these Angels of darkness, talk at that confused and blasphemous rate, as they do; and adopt whatever is the product of an idle, proud, deluded, raw understanding, into the very acts and expressions of Christ himself.

He saith moreover, which may a little explain § 6:
this last Instance: E which

The Quakers Subvert

Which obedience, stands not in any thing seen from man, or by man done, thereby to imitate or do the like; for that is two obediences.

——— *That as the same Father calls for the same obedience in spirit, so in the same spirit doth the believer offer up himself.*

I leave you to brood on these wild and worle sayings : I know their mystery, and depth of Satan ; but to spread them all in the light, will ask more Paper than I am willing to write out in this Book.

§.7. Another expression and quality of the Quakers justifying righteousness is, That it is within them, not without them.

Christ being within, there is justification.

Now is the life, the faith, the obedience of the Son, the thing which is of value in us.

And by this power in us, all our works are wrought for us.

*Mystery
of great
Whore,
p.49.
Pen-
nington
questions.
Smith
Cat. p.98*

So that the righteousness which Christ wrought before we were born, even in the dayes of his flesh, is to the Quakers a dead thing; and Christ was mistaken shrewdly, when he tells his Father, That he had finished the work which he had given him to do ; intending thereby, the last scene of death, which he was then just entering upon, and therefore speaks of all as accomplished.

§.8. Another notion they have for the countenance of the opinion of justifying righteousness, to be within them, not without them, and wrought in the time of their life, not by Christ in the dayes of his flesh, above 1600 yeares since, is,

That

That because the Scripture speaks of justifying by faith, and faith being within, and wrought in the Saints in this life, and in every individual believer; therefore the justifying righteousness is within the believer.

This is abused by the *Papists*, to prove that works justify, because faith is a work or act of the soul; though that be false, for all grace consists (essentially) in the habit and disposition, not in acts; for else a man must be graceless when he is fast asleep, for then he is not in action, nor grace in act. But the *Quakers* though they embrace many of the *Popish* Tenets that are erroneous, they want wit to manage them as they. But to my purpose :

This justification is by the faith of Christ within—for all the holy men of God were justified by their faith, and that faith is in the heart. For great mystery. P. 49. §. 9.

For the right understanding of this, we are to consider faith as a disposition and habit, and therein a principal part of the new creature. This disposition of trusting in, relying on, adhering to God, hath its acts suitable to its self. Now the acts of faith either respect its fruits and effects, other parts of sanctification, as love, patience, self-denial, &c. or its objects and aims.

Faith hath for its immediate objects the promises of God, leaning, trusting, hoping according to them : it is said to lean on the Lord, trust, hope in the Lord ; its aims and ends for which, are the good things wrapt up in the Covenant of grace.

Now faith is not accounted for righteousness with

with respect to it self, as a holy disposition, or its acts as holy acts; but as it looks on, takes hold of, and trusts in the righteousness of Christ. It is no rare thing for the act to be denominated from the object.

- §. 10. Though faith which justifies, justifies as it hath for its object Jesus Christ, who is the righteousness of God; and so though faith be within, the righteousness of Christ which justifies is not within, for faith justifies as it looks at somewhat without, and above our selves. *Whom God hath set forth to be a propitiation through faith in his blood, justified by faith in Jesus Christ. Faith is the evidence of things hoped for.*
- Rom. 4. 25.
Gal 2. 16
Heb. 11. 1

Again, Faith is made the condition of justification, and that not only as it may be considered singly, but as it includes the whole body of sanctification, in some parts and measures of it. *But to as many as received him, to them he gave power to become the sons of God, even to them that believe on his name.* So that faith is a receiving of Christ, who is both Prince and Saviour, Lord of life and Prince of peace, and receiving him as such, is conditional of this acceptance with God, and so may be said to justifie, as it performs the condition of justification on our part.

Joh. 1. 12

- §. 11. But if faith were the meritorious cause of justification, it were a justification by works. And if faith justified, looking no further then its self, as it is subjected in the soul; it were a strange faith indeed that hath its self for its object, and then a man should believe in himself.

I might entertain you longer than your patience will hold out, in pregnant proofs out of their own writings : That as Christs obedience, so his sufferings, upon which depend our justification, are all transacted within the heart of a believer, his agony, his crucifying and death, &c. But I will give you but one Instance, lest I leave too little room for what I am willing to be ample in, the Subjects of the succeeding Chapters.

We believe that Christ in us, doth offer up himself a living sacrifice to God for us, by which the wrath and justice of God is appeased towards us. Smith Cat.p.64 §. 12.

This is instead of many, though their Books do generally speak of the sufferings of Christ as propitiatory, to be done over in every person before conversion. And the maddest humour of all is, That they make the seed, or the light, or Christ being crucified in the soul by the power of sin and lust, to be the crucifying and death of Christ, by which God is appeased. Do not they which dwell there (in spiritual Sodom)—put his flesh to pain, crucifying it in and to themselves? *Penningtons Questions*, p.29.

Take one Scripture to guard you against all the fancies of this sort, and to close this Chapter.

But this man, after he had offered one sacrifice for sins for ever, sat down at the right hand of God, from thence expecting till his enemies be made his footstool; for by one offering he hath perfected for ever them that are sanctified. Heb. 10. 12, 13, 14

CHAP. XVI.

The Quakers disown and deny the Christ of God, and set up a false Christ in his room and stead; and attribute all to that false Christ, which is due and peculiar to the true Christ.

SECT. I.

THis is the grand and root-errour of the *Quakers*, that great non-such lye, which travels with and brings forth that *Babel*, and confused heap of errours, wherewith their Religion (if they have any such thing) is abounding.

First, They disown and deny the man Christ Jesus; who was born of the Virgin *Mary*; who was of the seed of *Abraham* according to the flesh; who was nailed to the Cross, and crucified at *Jerusalem* without the gates, to be the Saviour of believers; and he who wrought that righteousness, and underwent those sufferings by which mans redemption was wrought.

This we certainly know, and can never call the bodily garment Christ, but that which appeared and dwelt in the body.

Fenningtons
P. 3.

§. 2.

They do not deny, That there was such a man as Jesus the Son of *Mary*, and that God was in him, or rather Christ was in him: but this is no more than they profess of themselves, That
Christ

Christ as God, and the eternal Word is in them; yet that body of the man Jesus, which he calls here, the *bodily garment*, he tells us, they can never call it *Christ*. Another passage out of the same Author will explain this.

For that which he took upon him was our garment, p.20. even the flesh and blood of our nature: (very right) But what follows is woefully false.

Which is of an earthly perishing nature; but he is of an heavenly nature, and his flesh, and blood, and bones are of his nature.

The summe is this, The flesh and blood, and bones or body of Christ which they own, is of a heavenly and eternal nature; but the body which Christ took on him of our nature is earthly and perishing: and therefore they can never call that or own that to be Christ.

This is as plain a denying the *man Christ Jesus*, whose body of flesh was of our nature, and of the seed of *Abraham*, and the Son of *Mary*, as can be.

S. 34

They own him as one that once had a Being, but is now perished, that is, his body of flesh and blood.

What can we expect of those men, who can disown what the Scripture speaks so plainly and frequently? and that not now and then by the by, but as its main scope? Do not all the Prophets that prophesie of Christ speak of him as to come? Doth not he himself, and others contemporary that lived with him in the flesh, speak of him as then come? Do not the Scriptures after his death and resurrection speak of him, as having finished the merit of our redemption

tion and salvation, and departed from the earth, ascended into Heaven, and there (at his Fathers right hand) ruling the affairs of Heaven and earth, and making intercession for his people? And all this, of the body of Christ, which he took of mans nature; and this called *Christ*, and *Jesus*, and the *Saviour*.

§. 4. Let not these blasphemers of the Lord of life and glory, delude people with a fancy, as if we believe, and preach the flesh and blood of Christ to be Christ, separated from his soul, his soul of the nature of mans soul, (but undefiled) or that we take his humane or mans nature to be Christ, separate from his eternal and divine nature: for they cannot be separated, the one is not (now) without the other; nor was the divine nature of Christ compleat Christ, untill united to, and dwelling in its fulness in the humane or mans nature of Christ.

§. 5. Yet, as what the mind conceives in a man, the man conceives; and what the least member of the body doth, or suffereth, the man doth, and suffereth: so by a communication of properties, and union of natures in Christ, the divine and eternal Being of Christ is called Christ sometimes, but much more often the humane nature, or the man Christ Jesus. And the reason is clear, because although Christ offered up himself by the eternal Spirit, as both dignifying him to a worthiness for such a sacrifice, and enabling him to undergo it as a Lamb, for patience, innocency and meekness, and to overcome death: yet the *mans* nature of Christ, his soul and his body, was the only proper sufferer

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ferer and sacrifice; for God cannot suffer, nor be put to death; and by the obedience and sufferings thereof, was our reconciliation and redemption wrought. Only (as I said before) its union hypostatical with the divine nature, did put it into such a capacity, and entitle God or the divine nature (which in its fulness dwelt in him bodily) to all that he did and suffered.

Having thus explained my self, that the weakest that are but willing, may understand the truth in this point; I shall quote some Scriptures, wherein the *man* Jesus, who was born of the Virgin, is called the *Christ* and *Saviour*: and that this *man* Jesus is now in being, and in that body of flesh which he took of the Virgin; and wherein he eat, and drank, and slept, and performed those actions proper to a body of flesh and blood and bones; and that this man Jesus is still, and ever shall be the Christ of God.

§.6.

And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords 26. Christ.

And he came by the spirit into the Temple, and when the parents brought in the Child Jesus, to do for him after the custome of the Law, then took he him up in his arms, and blessed God, and said,——Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.——a light to lighten the Gentiles.

This was the Lords Christ, whose parents were *Mary* by nature, *Joseph* in law, and by reputation, as being *Mary's* Husband, though after Christs birth; whom *Simeon* then saw, and
not

The Quakers deny

not before ; whom he took up in his arms, not only into his heart by faith and love : and this Christ is Gods salvation, and a light to lighten the Gentiles.

A&ts 2:
30, 31.

Therefore being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit upon his Throne ; he seeing this before, spake of the resurrection of Christ, that his [Christs] soul was not left in hell, neither his [Christs] flesh did see corruption.

Verse 32

This Jesus hath God raised up, whereof we all are witnesses.

Verse 36

Therefore let all the house of Israel know assuredly, that God hath made the same Jesus whom ye have crucified, both Lord and Christ.

A&ts 5.
30, 31.

The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree ; him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

A&ts 1. 11

Which also said, Ye men of Galilee, why stand ye gazing up into Heaven ? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven.

A&ts 17.
3

Opening and alleading, that Christ must needs have suffered, and risen again from the dead, and that this Jesus whom I preach unto you is Christ.

A&ts 4.
10, 11, 12

Be it known unto you all, and to the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead ; even by him doth this man stand before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner.

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none other name under Heaven given among men, whereby we must be saved.

And though they found no cause of death in him, yet desired they Pilate that he should be slain; and when he had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre: but God raised him from the dead. Acts 13, 28, 29, 30.

Be it known unto you therefore, men and brethren, that through this man, is preached unto you the forgiveness of sins. Verse 38

For there is one God, and one Mediator between God and man, the man Christ Jesus. 1 Tim. 2. 5.

I am he that liveth and was dead, and behold, I am alive for evermore, amen; and have the keys of hell and death. Rev. 1. 18.

I might fill many Pages with Scriptures of the like import: these are so plain for what I produce them, and the Quakers deny, that they need no Exposition or Comment, or (as the Quakers phrase it) have any meanings put to them.

If men be so blind as not to see the error of disowning Jesus of Nazareth, the Son of Mary, who was hanged on a tree, put into the Sepulchre of Joseph of Arimathea, to be yet alive, and the Christ of God, by all these Scriptures; it is a blindness wherewith never any before the Quakers, who professed the Scripture to be a true testimony, were smitten. Surely God hath given them up for their pride, giddiness, or idle ignorance, and that in justice; and the Devil, the destroyer, hath blinded their minds with a witness, that this light of the glorious Gospel should not shine unto them. §. 7.

Can?

The Quakers deny

Can? yea, dare any of you (guilty of the error here charged) say? That all this is true of, and to be applied *to the light within every man*, which these Scriptures assert of Gods Christ? Read them over, and compare them with that which is *your* only Christ and Saviour. If this man *Christ Jesus*, in whom dwells the fulness of the Godhead, and who was thus described by the Spirit of God, be the Saviour, your light within is not. If your light within be the Saviour, and Christ, and Redeemer, *he* was not. Of whom all these Scriptures and a thousand more speak so plainly, The Lord be mercifull to your souls; the Lord rebuke you, who are so bold in denying the Lord that bought you, and trampling under foot the blood of the Covenant. O consider, that fancies and dreams, though having ever so strong an impression while you are possessed with them, will when you awake out of your graves of earth and dust, yea, when your souls depart from your bodies, leave you to the naked truth, which God in his Word (*the Scripture*) hath revealed to us; not to be abused after your manner; but that we might believe, and live after their direction: which who despises, *Wo unto their souls, for they have rewarded evil to themselves.*

Ha. 3. 9.

S. 8.

I have not yet given you all the evidence I have, out of the *Quakers* chief Writers, that they disown the *man* Jesus, the Son of *Mary*, to be Gods Christ. Some of them take together.

Pen-
nington
Quest.
p. 25.

Can outward blond cleanse the conscience? Yes, by faith therein.

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*A. 9.

We witness the same Christ that ever was, now Fox manifested in the flesh.

The man Christ Jesus was not ever, for he was made, and born in time of the Virgin Mary, was Abraham's and David's seed after the flesh: and though he now have a Being in Heaven, and is manifested on earth by his Word, and by that faith, which is in the hearts of his people; yet he is not now manifest in the flesh, according to that Scripture which saith, *God was manifest in the flesh, not is.* 1 Tim 3. 16.

And Christ's nature is not humane, which is earthly, Fox my- for that is the first Adams. And immediately be- stery, &c. fore, Where doth the Scripture speak of humane? P. 71.

—Now we do not deny that Christ according to the flesh was of Abraham, but not the word humane.

How pityfully doth he wind and turn to get out of the noose, and holds the world in hand, as if he did not deny the thing, that Christ is constituted of the humane nature; only he will not allow the word humane. Yet he that hath a small measure of discerning, may see that peep out, which he would fain hide. §. 9.

He denies Christ's nature to be earthly, which the first Adams was. Sure if Christ was the seed of the woman by Adam, his nature as man was such as Adams. But for his questioning the word humane, as not in the Scripture, (he pretending to be able to examine the justice of our Translators, in turning the Greek into English, in his great Libel, called, *Mystery of the great Whore*) should methinks have found as much as humane in the Greek, though not in the English, ἄνθρωπος being five times used in the Epistles, which

The Quakers deny

Heb. 4.
14, 15.

which in the Latine is, *more hominum, humanum*, after the manner of men, humane. And Christs humane nature is no more but his *mans* nature, of his nature according to man; and so he is now in the humane nature in the Heavens. Seeing then that we have a great high Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession. Mark the last clause.

For we have not an high Priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Infirmities here must not be understood of sin, the Text bars that; but such a weak nature as is constituted of flesh and blood, liable to pains, grief, hunger and weariness. And he was found in fashion as a man, and that I think, is *more hominis*. Now this man is, (not was) but is our high Priest in the Heavens, and not as Fox hath it, was of the seed of Abraham, but is so.

§. 10.

A few Instances more yet.

Smith

prim p. 9.

And they that are false Ministers, preach Christ without.

Your carnal Christ is utterly denied by the light.

Sword of
the Lord,

&c. p. 24

Shield of
the Truth.

p. 30.

Your imagined God beyond the Stars.

But none can witness this, whose eye is outward, looking at a Redeemer afar off.

So much of the proof of their denying that man to be Christ.

SECT.

SECT. II.

I must not say, That the *Quakers* do not own a man Christ; for that they frequently in their Writings and sayings express such a thing: but I desire that none will be offended, that I will not take *Chips* for *Guineys* or *half Crowns*, because some silly Cheats would put them upon me under those *valuable names*: much more ought I and every one else, take heed of receiving that for *Christ*, which God the Father hath not *sealed*, because men of what countenance soever will perswade us it is no other; whilst by the very *Candle-light* of *meer reason*, it will appear to be a meer fancy. If I should say no more, but that it is an absurdity as big as an impossibility, for a man constituted not only of a soul, (for that may be crowded into a little room) but a body of flesh, blood and bones, to be within a man; surely no woman with child ready to be delivered, would by her swelling and bigness proclaim it to the eyes of all beholders more effectually, than such who should be so inmated.

And although they talk of all this being by *faith*, they must give me leave to tell them: That though faith in Christ be so in the heart of a believer, that it doth thereby enjoy the blessed effects and fruits of the Redeemer; yet while the faith in Christ is in the heart, the man Christ in his person, or if you will, his glorified body, flesh, blood and bones, is as far from them as beyond the visible Heavens.

And I care not if I mind you of the Popishness of

§.2.

of their conceit, near of kin to Transubstantiation, (but that is but an Infant-absurdity to this) that one single body, one individual man of flesh, blood and bones, should be entirely in so many places at once, as in every *Quaker*; yea every man and woman in the world. But it may be the *Quakers* being the only masters of the *Mysteries*, can say more for it than we can imagine, I am sure more than any man in his wit can believe.

Let us therefore give them the hearing, before we dismiss this importunate Candidate with *Ignoramus*, or a condemning Verdict.

S. 3.
Fox great
mystery,
&c. p.
286.

Now the woman here hath a husband to ask at home, and not usurp authority over the man; but Christ in the male, as in the female, who redeems from under the Law, and makes free from the Law; the man may speak: Christ in the male and female, who are in the Spirit of God, are not under the Law; but the Whore who drinks the blood of the Saints, is gone from her husband from under the Law, to ask the Whoremaster that doth drink the blood of the Saints, which Christ the seed judgeth upon, to whom he gives judgement.

I have transcribed the more of this Answer of George Fox's, that you may see what spiritual rare matter the *Quakers* swallow, from the hand of Fox's infallible and inspired Authority, the Chief among that Sect. The non-sense and rarity of the Exposition of the Apostles inhibition of Womens speaking in the Church, I shall leave you to construe and descant upon. But you find him owning a man Christ, in the male, and in the female. The clearest Expositor that I have

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met with among the *Quakers*, of this *Mystery*, is *Isaac Pennington*. Two passages of many I shall quote out of him.

Was not the Word made flesh? And did not the Word made flesh dwell and appear in a tabernacle of flesh? And cause the glory of his own divine flesh, to shine through the earthly flesh?

Is it the flesh and bloud of the body, which was prepared for, and taken by him, wherein he tabernacled and appeared? Or is it the flesh and bloud of him, who took, tabernacled and appeared in that body? For that which he took upon him was our garment, even the flesh and bloud of our nature, which is of an earthly perishing nature; and his flesh, and bloud and bones, are of his nature, &c.

The scope of this judicious Author in many Pages, (a non-such for new discoveries) is, to let us know, that there was a heavenly, spiritual, divine body, constituted of flesh, bloud and bones, in which Christ came from Heaven; and that he put that body into the other body of our nature, which he took of the Virgin; and that outermost body of our nature he left behind, when he ascended into Heaven, no body knows where. And this heavenly, spiritual body (nothing of kin to Abraham, David, Mary, according to the flesh) is the man Christ, which is in the *Quakers*; and so the *Quakers* are as compleat Christs as ever the Son of Mary was: for they also have the divine nature of Christ dwelling in a body of spiritual flesh and bloud, and that dwelling in those their bodies which we see, are but the outward tabernacles of the God and the man Christ Jesus. And when they speak, and what they

F

act,

S. 4.

Penningtons questions to the professors of Christianity, p. 29. p. 20.

The Quakers subvert

act, all is but the words and deeds of this man *Christ*, within the bodies of every he and she *Quaker*; and so no more *they*, but *Christ* is them. However ridiculous this may seem to be, it is no more but what they as *seriously* own, as any Article in *their* Creed. I say no more on this particular, but that he that can digest such fables as these, hath a stomach hotter than an Ostrich.

S E C T. III.

The *Quakers* in their opinion of the divine nature of *their* *Christ*, are exceeding superfluous: and they have not more diminishing thoughts of the humane nature of the *true* *Christ*, whose body they have doom'd to perish into dust and corruption, than they have magnifying apprehensions of the divinity of their *false* *Christ*.

Their Tenet which I am next to consider, is,

That every man and woman in the world, have in them a saving light from Christ, and this light is no other but Christ, the Saviour, and God eternal, and there is no other Saviour but it.

It hath been the opinion of some, (before the *Quakers* were known in the world) that by the redemption of *Christ* (called universal) all men have a sufficient light given them from God, the utmost improvement of which will prove *salving*: but far were they from accounting this light to be the *Christ*, the *Saviour*. However alien my thoughts may be from this Tenet, it is not my work here to consider it.

But

But that peculiar to the Quakers;—that the light within every man is *Christ*, and the only Saviour, and very God.

Although there are none of them will stick to §. 2.^d proclaim this on the house-top, yet I shall for general satisfaction give it you under their hands.

And no one knows salvation, but who knows this *Christ in you*, who is the salvation; and where he is ^{For great mystery, &c. p. 3.} within, there is salvation.

And this [*Christ in us*] is he in whom our salvation standeth, as the Mediator between God and man, ^{Smith Cat. &c. p. 64.} the man *Christ Jesus*.

And we also know and believe, that he is the same *Christ in us*, which in dispensations past did humble himself to the Cross. p. 71. 1.

And you, whom the Prince of the power of the air hath led out of me, you scorn me, the light in you.——They have disobeyed it, and called it a natural light; and ye have said, that I the light am not able to save those that believe in me. §. 3. Fox the younger, p. 491.

That if you would believe and wait in me the light,——I will purge out all your iniquities, and forgive all your trespasses, and I will change your nature, and I will make you new creatures, if you will hearken to me, and obey me the light in you. p. 54.

How confident they are of this to be true, may be seen in a bold adventure:

If ever man be justified by his Maker, then by believing in Gods Covenant of light, which in the conscience bears its testimony against all iniquity——then let me for ever be condemned from the presence of the righteous God. ^{Martin Mason's loving invitation, p. 5.}

My design is to do two things.

The Quakers deny

First, To consider the Scriptures, which they lay as their principal foundation, and chief corner stones in this building.

Secondly, Prove by Scripture and Reason, the falsity and abomination of their error.

SECT. IV.

Joh. 1. 9. *That was the true light, which lighteth every man that cometh into the world.*

The Exposition of these words I shall give, (according to what the Lord hath enabled me with) and refute what the *Quakers* give as the meaning of it, and conclude from thence.

We shall not question that the Relative *that*, hath for its Antecedent, and is to be understood of the Word which was in the beginning, which was with God, which was God, by whom all things were made, the light of men, &c.

§. 2. The special Character of this Word, who was God and Creator, that was the *true light*, I thus explain. Light is taken properly for that which doth manifest or discover any thing; so Christ is light. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. The meaning is, That that salvation eternal, which God had purposed to give to his people, which could not be seen in the purpose of God as such, is by the appearing of Christ in the flesh, and therein transacting and declaring this salvation and eternal life, abundantly discovered.

2 Tim.
2. 10.

2 Cor. 4. 6. For God who commanded the light to shine out of darkness,

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darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

And as *light* properly is that which makes manifest, so metaphorically it is that which comforts and rejoiceth: and as the first is put in opposition to ignorance, or the absence of the means of knowledge; so the other is put in opposition to affliction, grief, distress, which are so frequently called *darkness* in Scripture, that I need not turn to their Instances.

And I do not in the least doubt, but Christ the Word is here called *light* in both respects, and that eminently: for as he discovers the gracious thoughts and purposes of God for the salvation of man, it hath in its open hand the light of comfort; they are glad tidings, and gladdening tidings. And this I take to be the import of the 4th. Verse, *In him was life, and the life was the light of men*: That is, the salvation and life eternal of poor sinners, was wrapt up in Christ as God, who being so qualified was capable of working it: and this consideration of God manifest in the flesh for those ends, is matter of strong consolation, as being an adequate and sufficient foundation for faith to build on.

The qualification of this light, the *true* light, comes next under consideration. §.3.

True is taken in opposition to *false*, but so we are not to understand it here.

True is taken in opposition to *types and shadows*, so Christ is the true light, which all the types and shadows in the Mosaical dispensations were not, no more than the picture and pourtraiture

Joh 4.
23.

of a man drawn with the dark lines of Charcoal, are the man they so express; or the figures for a thousand pounds in a Bond or Bill, are the money. And this is the true Exposition of the 23^d. Verse of the 4th. of *John*: God never accepted in-sincere and hypocritical worshippers under the Old Testament-dispensation. But the question being of worshipping at *Jerusalem*, or *Mount Gerazim*; he tells her, as his sense, that question was now almost out of date, for that the Temple being but a shadow and figure of Christ and Gospel-worship, they were now shortly to use those shadows no more, Christ being come, and the Gospel spiritual-worship, which they were but prefiguring of.

§.4.

Again, The true light is to be understood of the light eminently considered; and so, though *John* was a true light, and by Christs own testimony a burning and a shining light; and so the Prophets were true lights; yet Christ excelled them all in light, as the Sun doth the Stars.

Heb. 1.3. *The brightness of his Fathers glory, and express image of his person.* So that while they gave a more dim and imperfect light, Christ shined as the day-light.

In the Text last mentioned, he is to be understood of Christ in the flesh, before his ascension.

§.5.

Lastly, By true light we may understand, his being that light to whom and of whom all the Prophets bare witness: as *Isaiah* did not speak those things read out of him by the Eunuch, of himself, but of *Jesus Christ*, as *Philip* expounded them to him.

Act. 8.34

I now proceed to the efficacy of this light, wherein lies a great part of the controversie, *which lighteth.*

It is not to be doubted, but this *light* doth give light; both in respect of manifestation, (which may be of that which is matter of terrour) and also of comfort to a miserable world, by sin and its effects.

But I pray how will it follow from hence, that Christ is within those whom he lighteth? Truly no more than the Sun in the Firmament is within every one it affordeth light unto.

But it is the scope of some Pages in *William Pen's* late Piece, to prove that *enlighten* should be rendered, not *lighteth*, but *enlightneth*. §.7.

Spirit of Truth, &c. p. 53 &c.

But by this I perceive he is as very — as those Physicians who impose severe abstinence on others, but they themselves will take their Cups off, and their good cheer, to wantonness and giddiness.

I return to the business in hand, and grant, that most Translators render it *enlightneth*. But what helpeth it? 'Tis never the more the *Quakers* light *within*: for a seeing faculty can do nothing alone, no more than the best eyes in the head without a light *without*, as a *medium* by which to discern objects. And this faculty of mans understanding is enlightened by Christ so, as that by his light it is made capable to discern the face of God shining on sinners, according to the import of the Covenant of grace, and that enlightning may be no more. Two Scriptures will evidence. First, That concerning *Jonathan*: *And dipt it in an honey-comb, and put his* §.8.

1 Sam. 14. 27. 28

The Quakers deny

hand to his mouth, and his eyes were enlightned. — See I pray you how mine eyes have been enlightned. If the *light within* be no more in the conscience, than the honey was in Jonathan's eyes, it will make little for the Quakers notion of the light in the conscience, to be very Christ, and not only his manifestations, which are his acts and influence, not himself.

§ 9. The other Text is more plain to the purpose.
 Psal 94. *His lightnings enlightned the world, the earth saw and trembled.* If by the earth be not meant the men on the earth, and by the world the men in the world, lightning was not likely to be seen by, or help them so to see, as to effect trembling; unless you will say, the meer animals were intended. Well then, the world was enlightned by Gods *lightnings*, that were totally without them; whether their seeing by those lightnings have respect to the objects of their bodily eyes, or to God the object of the eye of the mind, who is in a good measure made known by his mighty and terrible works.

§. 10. But if you will needs have the *enlightning* in the Text, to be a bettering of the faculties of the mind, to discern its spiritual concerns; I grant, that the Lord *Jesus Christ* did by his redeeming work merit, and doth now by his Spirit effect that great good in his people: and they have thereby better understandings, and a more pure and faithfull conscience than others. But that Christ by being (essentially considered) in the conscience of every man, should be its enlightning, is a most base dishonour to his divine Majesty; for what is it less, than to render
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God under no better notion, than the qualification of the faculty of a pityfull creature?

Therefore however it be expounded, it makes nothing for the *Quakers light within*, or rather the enlightning within, to be the Being of Christ.

Every man. If this phrase be taken strictly in its full latitude, intending every individual without exception, Christ enlightning, must be understood so doing as Creator, not as Redeemer; which Exposition hath a better countenance from the Context, than any thing that can make on the *Quakers* side. For the Evangelist treats in the introductory Verses of Christ as the universal Creator, and by consequence the eyes of the body and mind (by which both are enlightned) are creatures of his framing. This is the opinion of many (Superiours to me in judgement by far) and I shall not contradict it; but modestly, and with submission offer my opinion. But if that be right (which all the *Quakers* in the world are not able to prove it cannot be so understood) the *Quakers* may quit this Text, as doing them no service. Some have affirmed that *John* wrote his Gospel, upon the occasion of the Heresie of *Ebion* and *Cerintus*, in denying the eternal and divine nature of Christ.

§. 11.

But suppose it be to be understood of Christs enlightning as Redeemer, and so the enlightning to be with respect to the Gospel-discoveries; it need not (it cannot lightly) be understood of all universally.

§. 12.

Why more than that Text? *Whom we preach*, Col. 1. 28
warn-

warning every man, and teaching every man, &c. Sure the Apostle being but a man himself, could not warn and teach every man without limitation: it must therefore mean *all* that he preached to, or rather the professors of Jesus Christ to whom he preached; he thus taught and warned.

2 Cor. 4. *Commending our selves to every mans conscience,*
2. &c. There were many that never heard Paul, nor heard of him; therefore it must be understood, that he had been so faithfull, that he deserved commendation from all (and had it from those whose consciences were pure) to whom he ministred.

Well then, why may it not be understood thus? Every man that *is* enlightned with a spiritual Gospel-light, is enlightned by *Christ*. I will shew you a Text of the like form, which must be so construed.

Psal. 145 *The Lord upholdeth all that fall, and raiseth up all*
14. *those that be bowed down.* Sure it means, that all that are upheld are upheld by God, and all that are bowed down, and raised up, are raised up by God.

S. 13. Yet I rather incline to take the *every man*, to be Jew and Gentile, without those limitations of the Covenant, dispensed before *Christ* came.

The Prophets, the Temple, the Sacrifices, and all those typical representations of *Christ*, were restrained to the Church of *Israel*, till the coming of *Christ*. To them were committed the Oracles of God. The Disciples must not go to preach the Gospel in the wayes or places of the Gentiles.

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Gentiles. Peter is of opinion, he must not converse with those who were Gentiles, as a Preacher of the Gospel. The Jews are offended with him for going on so good an errand, till they heard his commission from God, and the blessed effects of his Ministry. But they are quickly informed of the partition-wall being broken down, and imployed according to their commission, to teach all Nations. And the vail of the Temple at Christs death, was rent from the top to the bottom.

And as I take it, it gives a good countenance to this Exposition.

I have but one Hill more to get over, and that is, Whether the Participle *ἐπαγγέλλων*, refer to *τοὺς*, or to *πάντα ἄνθρωπον*: and so, whether it may be read, *The light coming into the world enlighteneth every man*; or *every man coming into the world, the light [Christ] enlighteneth*. §. 15.

As I said before, if it should refer to man; every man in the very instant of, or before his birth, Christ enlighteneth: it must be meant of created faculties in the natural body, as eyes, reason, &c. and so Christ as Creator enlightens all: for experience and sense without (any one Instance to controul it) will tell us, that none can believe without hearing, nor hear without a Preacher, for all the talk of some of the preaching Stars, and others of the preaching Gospel-light in the conscience. Shew us the man that can express any thing of Christ, or the Covenant of promises, that never had any other means.

But there is a Reason in the Text gives such a
coun- §. 16.

countenance to referring it to the light, as will never be found for the contrary. *That was* the true light, not *this* or *this is*; which plainly imports, not the light *Christ*, as he is now in Heaven, nor as present with *John* and his contemporary Saints, when he wrote the Gospel, (for then it would have been *this*, or at least that *is* the true light, &c.) but it clearly points at Christs appearance in the flesh, in his state of humiliation, wherein he transacted mans salvation, and conversed and shined among men, as he shall never do over again; that state of Christ which was when *John* wrote his Gospel past. And this construction is the very scope of the words, viz. That *Jesus Christ* (who was shadowed out formerly, by types and figures, and whose Ordinances for conveying knowledge and grace to the sons of men, and which were the ordinary acceptable wayes of Gods worship, were afore-time restrained to the Temple and Jewish Church) was manifest in the flesh; and therein fulfilling his work as Redeemer, hath abolished those strait dispensations, and broken down the partition-wall between Jew and Gentile, making no difference, but shining by his Ordinances and favour on either indifferently; so rising as a Sun of righteousness, to give light to the whole world, without any restraint by his Ordinance or appointment. Whereby those Prophecies are fulfilled, *And he said, It is a light thing that thou shouldst be my servant to raise up the Tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou maist be my*

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salvation to the ends of the earth. So it seems he was not so at the time of this Prophecie, although he were then the divine and eternal Being, and he who should in time come, and redeem and save by his actual merit.

I the Lord have called thee in righteousness, and will hold thine hand, and I will keep thee, and give thee for a Covenant to the people, for a light to the Gentiles. This speaks still of Christ to come as such a light. 112.42.6

Let us consider that passage in the Song of Simeon.

For mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, &c. Luk.2.30,31,32

So that the appearance of Christ in the flesh, in that body which Simeon took up in his arms, was his being prepared to be a light to lighten the Gentiles. Now this light was present: And in the Text agitated, John 1. 9. This light was past, that is, that appearance and work of Christ, which made way for the salvation of God to be divulged, and its ordinary means to be enjoyed by all indifferently. This was the true light.

God was manifest in the flesh——preached unto the Gentiles. 1 Tim.3.16.

SECT. V.

The second Text they usurp, is in *Romans* 10. 8.

Rom. 10. But what saith it? *The Word is nigh thee, even in thy mouth, and in thy heart; that is, the Word of faith which we preach.*

This Text joyned with *John 1. 1.* In the beginning was the Word, and the Word was with God, and the Word was God, they build their Tenet upon; that Christ the Word is within every man's heart upon the Text before agitated; they affirm, that he is within them as a saving light.

Let us first consider, whether the Word in this Text be of the same sense and import with that in *John 1.* which speaks of Christ the personal Word. That it is not so, but the Doctrinal Word, is plain from these Considerations.

§. 2. First, The Apostle doth in these words allude to the words of *Moses*, *Deut. 30. 14.* But the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou must do it. This Word in *Deuteronomy* is said in Verse 10. to be the commandments and statutes which were written in the Book of the Law; which Book they had among them, and by that means had the contents of it in their heart, either in the love of it, or by rote; as we use to say, a writing is gotten by heart, when it is treasured in the memory; and it was in their mouth, by profession or discourse.

§. 3. Secondly, The Apostle gives the same Answer to a supposed Objection, How shall we know what

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what is our duty? How we should please God, and be blessed therein? saith *Moses*, 'Tis no such difficult thing for you to know this; for what you have gotten into your heart out of this Book of the Law, and what you have in your mouth by discourse and profession, that is it you should observe and do.

So the Apostle, if you suppose while we preach salvation by Christ, whom you must receive, that we preach impossibilities, for that the person of Christ is in Heaven, or in the grave, he is out of your reach; this will cure your mistake, to consider, that as the Word of the Law which *Moses* taught and wrote, was in the heart and mouth to do it, so the Word of faith, or to be believed, is in your heart and mouth to believe and confess it. And this will as effectually save you, as if Christ in his person were in your arms, yea and more too.

And that this is his sense, is plain in Verse 9.
That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom. 10.

The third Consideration is, That the word S. 4.
 that is said to be in the heart, is said also to be in the mouth; and we all know what manner of word uses to be in the mouth, that it is a word saying, or speaking while it is there; such as that spoken of in *Samuel*, *ridings in his mouth*; or that 2 Sam.
 in *Esther*, *As the word went out of the Kings mouth*: 18. 25.
 therefore it cannot be meant of Christ, but that speech, those sayings, which are or may be spoken, as in the Gospel when preaching, or when written.

Fourthly,

§.5.

Fourthly, Both that in *Deuteronomy*, and this word in the *Romans*, are said to be in the heart and mouth of those who were the Church of God, as *Israel* was to whom *Moses* spake, and the *Romans* to whom *Paul* wrote; and so were taught by the one the truths of the Law, by the other, of the Gospel. It sorrily follows from hence, that it is in the hearts of all men.

§.6.

Lastly, The Apostle agitating this Argument farther, Verse 14. *How shall they call on him of whom they have not heard?* He doth not tell them, Christ Jesus the Word will preach himself, and he is in the heart, where if you will but stand still, and wait and listen, you shall hear him teach you all things, as is the *Quakers* Doctrine.

Rom. 10.
17.

No, but he tells them in Verse 17. *So then faith cometh by hearing,* (so say the *Quakers* too) but of whom? Verse 15. *Of them that are sent,* them whose feet are beautifull for the sake of the glad tidings of the Gospel of peace which they bring. And these are more than that one personal, or (as the *Quakers* phrase it) eternal Word, Christ; for they are expressed by *they, them*, which are Plurals; but Christ is but one.

§.7.

Yet from this Text do they most confidently avouch Christ the Word, who was in the beginning, and who is God, to be in the heart; and not only in the hearts of the Saints and Believers, but in theirs also, who are the most wicked and ignorant among the sons of men. And I have by a grand *Quaker* been given the lye in the Pulpit, for expounding the Word in *Jer. 23. 20.* of the Word of the Lord Doctrinally considered; and this Text in the *Romans*, produced

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duced with no more but confidence, and of that enough, to prove me so.

There is a passage of *William Pen's*, either in his Book called, *Sandy foundation*, &c. or else, *The Spirit of Truth*, &c. which is this, (at least the matter of it) *That Christ is most eminently the Word, all will agree, or none will deny.* I have not time to look it. But I shall say thus much to antidote that fancy : That that is most eminently the Word of that species, about which we contend, which is most properly so, though other considerations may render it more eminent in another kind, and not that which is sometimes, but improperly so called.

Christ is called a *Lion*, a *Door* : 'Tis true; Christ as God is more eminent than all things beside, in Heaven and Earth; and we use to say, (and do not yet repent it) that all (uncompounded) good things are eminently in God. So, as there is strength and courage in a Lion, with respect to strength and courage, Christ may be said to be eminently, most eminently strong and couragious; but to be the most eminently a Lion, would be a strange and untrue expression of Christ : For, *Forma dat esse*; and he that is without the form that gives the being, cannot be so eminently such, as the meanest that hath the true form. And that the Word Christ is only so analogically, I have shewed, and the definition of a Word, in the second Chapter. I desire Mr. *Pen* to consider better next time; and not think every body else, not a hairs breadth beyond his size.

SECT. VI.

A third Scripture I am willing to explain, to fence the weak against the *Quakers* seductions is, *2 Pet. 1. 19. We have also a more sure word of prophecy, whereunto ye do well to take heed, as unto a light that shineth in a dark place, untill the day dawn, and the day-star arise in your hearts.*

This *more sure word of prophecy*, refers to the voice from Heaven, which *Peter*, *James* and *John* heard, expressed in Verse 17. and is by *Peter* affirmed to be rather to be credited, than that, or any other immediate revelation. By the *more sure word of prophecy*, is meant those prophecies written in the Old Testament, which are called, Verse 20. *prophecy of Scripture*; and are called, *the light that shineth in a dark place*, as prophecies shine, but with a dim light, (yet are welcome and give some light) comparatively with providences, which are the fulfilling of those prophecies.

The *dawning of the day*, and the *day-star* arising in their hearts, cannot be meant of *Christ*, known and received by faith to salvation, and sanctification too in some measure: for so he was risen in their hearts, when the Apostle wrote *this*; or else he would not have said them to have obtained like precious faith with him, and others the Apostles and Saints, which he doth in Verse 1. as the direction of his Epistle.

§. 23

I therefore conclude that the sense is *this*, He exhorts them to be intent on the prophecies, (whether verbal or figurative) which had re-

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spect to (not only the coming of the *Messiah*, which they believed already, but also) the abolishing of the *Mosaical rites*, and constituting in their room the spiritual and *Gospel-administration*, till thereby they were convinced of that truth : which is called, the *dawning of the day*, and the *day-star*, with respect to its light, and beauty, and reality, above the *Mosaical ceremonies and rites*, which were but dim night-stars in comparison : or till they were convinced that the day of the *Gospel-realities* was come, and so the night-shadows of the Law to be done away.

The grounds I have for this Exposition are §.3.¹ these, added to the former.

Peter, the Pen-man of this Epistle, is said to be the Apostle to the Circumcision, as the *Gospel Gal. 2.7* of Circumcision was to *Peter*. And therefore we may gather, that those to whom he wrote were Jews, whom the Scripture speaks to be zealously addicted to the Law of *Moses*. And this is farther confirmed, by his direction of them to the heeding of the Scripture-Prophecies, which few but the Jews were acquainted with, or did own as worth the heeding, except the converted Gentiles ; of whom there was no danger that they should Judaize, unless moved thereunto by such of the Jews as needed this conviction.

This to me is sufficient ; I leave the grounds for others to consider.

One Text more I shall weigh, and then I judge §.4.¹ I have done enough to satisfy those that are willing, how the *Quakers* abuse those *Texts*, which are not so easily understood as some

The Quakers deny

Col. 1. 27
opened.

others, to their own, and others destruction.
To whom God would make known, what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory.

From hence they conclude, They have *very Christ*, his Being and Essence within them.

1 Cor. 1.
23.

It will not be easily refuted, That the hope of glory is to be understood to be in them; which being a hope in Christ, the crucified *Jesus*, was such a mystery, as the Gentiles called foolishness. *But we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness.*

For Christ to be *in* them (rightly understood) would be no such hard matter for the Gentiles to believe, (who understood Metonymical phrases very well) as to believe such a glory to be attained by faith in, and obedience to the Laws of a man, who died as a Malefactor: and that this death of his, should reconcile God to man, with the addition of such a purchase.

But because it is a truth, That Christ is *in* Believers; I shall therefore say that (which with the blessing of the Lord to a willing mind to be instructed) will prove convincing.

§. 5.

First, The *man* Christ that was nail'd to the Cross, the *Quakers* do not believe to be *in* them, nor that he hath a being or life, nor can he be *in* them in his person as a man, if they had a sounder faith.

Jer. 23.
24.

For the God-head of *Christ*, that is (with respect to his Being and Essence) every where, and every where alike. *Do not I fill heaven and earth, saith the Lord?* So that with respect to the infinite

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infinite Being of God, who comprehends all things, he is *in* every thing at all times, and nothing can be void of his presence. So that if this be it you mean, the Saints have no more priviledge than any other creature whatsoever. But it remains, that Christ is *in* his people by his graces, wrought by his Spirit, which is his image and likeness; by his love, which hath a uniting nature to its object; as we say, such are *one* who love dearly: Every man *is* where he loves, more than where he *lives*. And so also where he is beloved; for that will make him frequently thought on, and a man to be sensible of his good or hurt, as if he himself enjoyed the one, or suffered the other. And he is said to live in the hearts of his people by *faith*, as faith believes how lovely and desirable he is, and so loves him, and works all those other graces in the soul which are his image; and do as effectually possess the soul for *Christ*, and to his use and interest, as a faithfull friend can do. According to that Text,

That Christ may dwell in your hearts by faith, that Eph 3. ye being rooted and grounded in love, &c. You 17. know what the Scripture saith of faith, that it worketh by love.

So that in very deed, Christ both as God and Man, doth live in *all* his Saints, but not in his person, but by the manifestations of his love and glory; his works and image in, and on the soul. And this is enough to satisfie those that are sober, and are contented with, and rejoyce in those priviledges which God affords to his children; which are enough to render them

The Quakers Deny

bleſſed, rather than thoſe which pride and ignorance will chooſe, like our firſt Parents ; to be as Gods, and pay dear for the deluſion.

S E C T. VII.

Having ſtripped them of theſe *Texts*, where-with they fortifie their *light within* to be the Chriſt and Saviour ; and proved, That the man *Jeſus* of *Nazareth*, in whom dwelt, and now dwelleth the fulneſs of the God-head bodily, is the Chriſt of God ; and not the man without the God-head, nor the God-head without the manhood, I ſhall reſume my Argument.

That this Chriſt of God, the *Quakers* diſown and deny ; and ſet up in his room and ſtead another, *viz.* the *light within* every man : and therefore diſown and deny the true *Chriſt*, and ſet up another in his room, which is not the true *Chriſt*, the Chriſt of God.

The *light within* every man, was not born of the Virgin *Mary*.

It was not the *light within* every man, of which *Mary* and *Joſeph* were ſaid to be the Parents.

§. 2. It was not the *light within* every man, that was arraigned before, and condemned by *Pilate*.

It was not the *light within* every man, that was crucified (being hanged on and nailed to the Croſs of Wood) without the gates of *Jeruſalem*.

It was not the *light within* every man, that was laid in the Sepulchre of ſtone, belonging to *Joſeph*

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Joseph of Arimathea; that rose out of that Sepulchre; that eat and drank after his Resurrection with the Disciples; that shewed to *Thomas* the prints of the nails that nailed his hands and feet to the Cross; that ascended up into Heaven in the sight of the bodily eyes of the Disciples: but the *Christ* of God was *he*, and is *he*, that did and suffered all these things. Therefore it is a most stupendious contradiction, to pretend to believe the Scriptures, and that they own the *Christ* to whom the Scriptures bear witness; and yet say, *The light in every man is the Christ and only Saviour.*

And that the God-head of Christ should be within every man, or any man breathing; I have sufficiently refuted already: yet I shall offer a few of many Arguments, farther to convince, That the *Quakers Christ* is not the true Christ and Saviour.

They call their *light within the seed.*

S. 32

That he regards not the seed of God, which is fallen under all this death and darkness; so long as the creature will but hearken to him [the Serpent] and his lying promises, he will lead him from one thing to another in things without, &c.

Maylor
Loves to
the lost.
p. 3.

'Tis a strange Christ, who is in the power of every man to be brought under death and darkness, as long as the world endures; yet this is the *Quakers Christ*. Whereas Gods Christ was dead, but died but once; and was offered up but once for all, and that one offering hath that in it which perfects for ever them that are sanctified. But how the seed spoken of Christ in the Scripture should be in every man, and yet the Son of Mary

not be there, yea not be any where, is a most ridiculous Riddle: for God, or the God-head of *Christ*, was not the seed of the woman, or *Abraham*, or *David*; the seed was the man *Christ* according to the flesh.

Naylor
Love, &c
Preface.

So to the light of *Christ*, that which changeth not in every one; I appear to be judged——for therein alone, both these things and all other that proceed from that root, makes for gathering creatures together, unto that one name and seed wherein all the nations of the earth are blessed.

The Scripture he expresses the sense of is, *Gen. 22. 18.* And in thy seed shall all the nations of the earth be blessed. But *Christ* as God was not the seed of *Abraham*.

Who that understands any thing can be thus deluded, to take the light within every man to be the seed of *Abraham*, the man *Christ Jesus*.

§ 4. The Quakers light within cannot be the Saviour, for their light within is, as they say, God, Father, Son and Spirit, without distinction, and that they are but one: whereas the *Christ* of God is the Mediator, and therefore must be distinct from God the Father, and sinful man; who are the parties to be reconciled.

1 Tim. 2 There is one Mediator between God and men, the man *Christ Jesus*.

Gal. 3. 20 Compare this with *Gal. 3. 20.* Now a Mediator is not a Mediator of one, but God is one. Well then, the light within, which the Quakers say, is God without any distinction, and not the man *Christ*, who was in the womb of *Mary*, cannot be a Mediator, for a Mediator is not of one, but between two distinct persons.

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Now this being a truth, where is their Mediator? God eternal is not a Mediator to himself, nor ~~man~~ a Mediator to himself: so shut out the *Christ without you*, (a middle person between God and sinfull men) and you are in a wofull condition.

Christ as God separte from that man who was born of *Mary*, is not, nor ever was compleat *Christ*. So that if it should be granted, that the light *within* you were the *true God*, God essential (which is a blasphemy no tender and understanding soul dare come near the brink of) yet I say, your light *within* were not *Christ*. God had no capacity to suffer, to die, to do the Offices necessary for a Saviour and Redeemer, according to the conditions of the Covenant of grace: and although many were saved before *Christ* was born, and died for sinners; yet they were saved by faith in the promised Redeemer who was to come. §.5.

And these all having obtained a good report through faith, received not the promise. And therefore untill his Incarnation, he is spoken of as Gods *Christ in election*, but not actually and compleatly *Christ*. Heb. ix. 39.

Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my Spirit upon him, he shall bring forth judgement to the Gentiles. Read *Isa. 49.* where you may with open face behold this truth, in that discursive converse and expostulation between God the Father, and God the Son. Isa. 42. i.

Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me. Heb. 10. Then

Verse 7. *Then I said, Lo I come (in the volume of the Book it is written of me) to do thy will O God.* What was this will, but his fulfilling the Law both actively and passively as Redeemer? while he could not do as God, therefore God prepared him a body, that body which was born of the Virgin; to which he being united, and there dwelling, and performing our Redemption, he became actually and compleatly a Saviour, and not before. Therefore if you believed aright concerning the God-head of Christ, yet denying his man-hood which was made, a created Being a Being in time; you disown and deny the true Christ.

§.6. And that is a notorious unmaning of Christ, and denying him, which one of your great Writers saith.

Morning
Watch.

P. 4.

Luke 2.
42.

And the Scriptures throughout testifie of him, and declare his unchangeableness, who through all [ages] abides the same, what he was in the beginning. Whereas if the man Christ were so the same, he never had a beginning. And the Scripture or you are much out; for they tell us, *When he was twelve years old he went up to Jerusalem, and there disputed with the Doctors; which would have been no matter of wonder, if he had been (as man) from the beginning.*

But if you will read such a mystery of iniquity, ignorance, and bold perverting of Scripture, as the world was never till of late acquainted with, observe what follows out of the fore-mentioned Author.

P. 5.

And he [John] was sent of God to bear witness unto this truth, which was in the beginning—but

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that is the true light (saith John) that enlightens every man that comes into the world, John 1. 9. Observe he corrupts the Text, and puts *is* for *was*; which in my Exposition of this Text, I shew to be the break-neck of the Quakers design. You may hereby perceive they are sensible how much the word *was* makes for my Exposition. But he proceeds, *Here was the light shone out of darkness in John, the morning and the first day was come unto him, as was unto Moses.* A most strange, false, and absurd passage; to make Christ to be the morning and the first day: but any thing to worm out our blessed Redeemer born in time. In the beginning of his Book he tugs hard to have the created light and the day, distinguished from the night, to be no other but Christ the light within: And here he will have it shine out of darkness in John. It follows a few lines after, *Then God sent him to bear witness to the light which in him was made manifest, that all in the light might believe; and he called to others to behold him, and said, he was the Lamb of God, and was come to take away the sins of the world, Joh. 1. 29. (Mark) he beheld him——weigh this truth all ye Priests and Professors, and ponder it in your hearts.* What cannot the Devil lead men into, who are led captive by him at his will? and make them also glory in it, and stand to't with a (Mark) in a Parenthesis, and call on men to weigh their wickedness. I am amazed! The Lord have mercy on us, and poor weak souls, who know not how to espy such gross delusions as this, That the Lamb of God John there spake of, was the light in him, and which shone forth in him.

The

§. 8.
John 4.
22. o-
pened.

The light *within* every man cannot be the *Sal-
vour*, for that *salvation is of the Jews*; which *light within* is not. These words were spoken by *Christ* himself to the woman of *Samaritan*, to convince her of the *Samaritans* false worship. *Ye worship ye know not what*, that is, ye know not what to worship, nor for what end. The Temple at *Jerusalem* was a type of *Christ*, and the worship of God which shadowed out *Christ*, as the Sacrifices, Altar, &c. were restrained to that Temple, to shew that whatever worship was not performed in *Christ*, should not be accepted. Now saith *Christ*, You know not what you do, in worshipping at the Temple at Mount *Gerazim*, for no Temple but that in *Jerusalem* is a type and representation of *Christ*; and with all salvation is of the Jews. The true Saviour is to be born in the true Church, and from thence to bless the world. *There shall come out of Zion the deliverer, and shall turn ungodliness from Jacob*. That is, out of the *Israelitish* or *Jewish* Church. For out of *Zion* shall go forth the Law, and the Word of the Lord from *Jerusalem*.

§. 9. There is one Scripture much abused by those I oppose, which I shall explain before I shut up this Chapter.

2 Cor. 5.
16.

Wherefore henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth know we him no more. This Scripture is by them made a sufficient ground for their infidelity in the *Christ* of God, the Son of *Mary*: for they say, he was a man of our nature, of the flesh and blood of the earthly *Adam* and nature; as I have already shewed out of their Authors:

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but therefore he is not to be believed in, which you have had proof of sufficient.

By the flesh, we are not to understand the body, as if he should have said, we are to take no notice of our own, or others, or *Christs* body of flesh: for the Apostle calls them worse than Infidels, who do not provide for the bodies of those who are of their own house: or that we should have no remembrance of *Christ*, as he was in the flesh; for then we must forget and be ignorant of the great mystery and foundation of the Gospel. *Great is the mystery of godliness, God was manifest in the flesh. But we preach Christ crucified. I determined not to know anything among you, save Jesus Christ and him crucified.*

§. 10.

The meaning therefore must be, That he and his fellow-Apostles did not preach the Gospel for worldly respects, and esteem of men, and please their fancies and humours, for the sake of outward and carnal advantages. The grounds of this Exposition are three among others.

First, The subject and scope of the Chapter is the *life to come*, and to perswade so to walk and behave our selves in this world, as those that must quickly be unclothed of this earthly tabernacle, and be concerned with only the things of another life.

§. 11.

Secondly, The end of *Christs* death expressed in Verse 15. *That they which live should not henceforth live unto themselves.* That is, to their outward, temporal interests, as their prime and chief aim; for to their spiritual and eternal selves, they were to live, which are best promoted by living to *Christ*.

Thirdly,

Thirdly, From what is expressed in Verse 12 as necessary to making the honour and interest of *Christ* our chief aim. Therefore if any man be *Christ*, he is a new creature; old things are away, behold all things are become new. As if he should say, This proves those that are in *Christ* to be new creatures; that their aims and ends are holy and spiritual, which is too high for an unregenerate man, whose faith and love to them and concerning them, is much too weak to steer the course of their lives, as those that are bound for *Christ* and Heaven. And as their ends, so the means is altered; for as before they shaped their whole course to please the flesh, 'tis now conformed to pleasing the Lord, and providing for their souls welfare.

§. 12. And whereas it is said, though we have known *Christ* after the flesh, &c.

It may refer to the Apostles, in whose persons the Apostle speaks, (though he himself were not concerned with them) who did sometimes dream of being great in the world, and sharing with *Christ* in an earthly kingdom; but now being better informed, and attained to a higher and more noble degree of spiritual understandings and affections, they were crucified to those childish and carnal designs, and their consideration of *Christ* in his glorified body, and his exaltation in Heaven at the Father's right hand, did raise their souls to a longing after a further and compleat view of his glory, and sharing with him in his heavenly Kingdom. This is suitable to the eighth Verse of this Chapter, which hath some Contexture with

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Verse 16. *We are confident I say, and willing rather to be absent from the body, and to be present with the Lord.* Then Christ was not in them as in his Heaven and Glory.

To conclude, I beseech you who are engaged with the *Quakers*, from the good opinion you have of their Tenets, or from other respects which may quickly produce their entertainment; do not think it a light thing, to disown him who must be your Redeemer, or you must for ever perish; or that the difference between the true Christ, and any thing else that is so called, is so small, that you may wink and choose, no danger of miscarrying which-ever be your foundation. *If ye believe not that I am he, ye shall die in your sins*; was the saying of truth it self, and he was not the *light within*, but the man Christ Jesus, who was then in *Juden*, and no where else, who is now in Heaven, not on earth. How is it that the Apostles (whose knowledge of and zeal for Christ, is not to be equalled by any of ours) did preach Christ so abundantly by the name of *J E S U S*, which was the proper name of his humane nature; and as the *CHRIST*, which is a name proper to God and man in one person, he that is the all-sufficient Saviour, and not by the name of the *light within*? which is not to be found once in the Scripture; and where the words are found, (which Christ himself spake) which is but once, it may be a terrible and a seasonable monitor to you. But if the light that is in thee be darkness, how great is that darkness? I beg of you once more to weigh what I have written in this Chapter, and beg for

for you, that the Lord would give you understanding in all these things.

CHAP. XVI.

The Quakers are gross Idolaters; and Quakerism gross Idolatry.

SECT. I.

There have been great Contests in the world, about the imputation of this Character of *Idolaters*, and what is *Idolatry*? Some have contended, That not only a false worship (though of the *true* God) is *Idolatry*, and by consequence that those who live in the practice of such a worship are *Idolaters*; but also that any Appendices to that worship of God, (which in the substance of it is his *true* worship) are also *Idolatry*, being of mans invention, and added by his own proper Authority, as a part of divine worship: and that so doing is a crime against the second Commandment in the Decalogue, or ten words, or Commandments written in tables of stone.

The proof of my Charge against the *Quakers*, will not depend upon such nice and disputable premisses; but if there be any such thing as *Idolatry* in the world, I shall prove them guilty in the highest degree.

And because this Charge looks very big, and would be no small sin against both the principles and

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and persons of those concerned, if untrue; and also that such a crime of theirs is not so visible to the world, as may be within the cognizance and notice of all who converse with them.

I shall dispose my Arguments plainly and formally.

All those that own and profess that to be God which is not God, are gross Idolaters :

But the Quakers own and profess that to be God which is not God :

Therefore, *the Quakers are gross Idolaters.*

My second proof is in this Argument.

All those who worship that as God (professedly, and according to their professed principles) which is not God, are gross Idolaters :

But the Quakers do so :

Therefore, *they are gross Idolaters.*

My first Argument I shall first prosecute, and with that perspicuity, as will be apparent to all that are not more blind than Bats.

For the first Proposition, viz. *That all those that own and profess that to be God which is not God, are gross Idolaters.*

I know none but will grant the truth of it, who (in matters of a religious nature) can discern their right hands from their left.

The Minor or second Proposition of my Syllogism, I am concerned to confirm.

Here will be the issue depending; and if this be thoroughly proved, no man convinced thereof, but will sit down by the Conclusion, That *the Quakers are gross Idolaters.*

I shall manage my proof of this, by these two Syllogisms.

H

They

They who own and profess the light within every man to be God, own and profess that to be God which is not God :

But the Quakers do own and profess the light within every man to be God :

Therefore, The Quakers own and profess that to be God which is not God.

Again, They that own and profess the souls or spirits of all or some men, which are constitutive parts of all or some men, to be God, do own and profess that to be God which is not God :

But the Quakers do own and profess so :

Therefore, They own and profess that to be God which is not God.

The first Syllogism I shall manage in the first place, the Major and Minor of which I shall fully prove.

And although some have attempted, the conviction of the *Quakers*, by shewing the natural faculties of light in man, to be far short of what they ascribe to it, I shall not go their way to work, for so long as the *Quakers* hold their *light within* to be *Christ* or *God*, 'tis vain to restrain it to less than infinite.

And I having to do with those, whose opinion of the *light within* depends on such a conceit, I shall prove the *light within* every man not to be *Christ* or *God*.

For the proof of the first Proposition, I must prove, That the *light within* every man is not *God* : and in so doing, all that is requisite to the first Proposition will be discharged.

That the *light within* every man is not *God*, I prove thus :

Th at

*That which hath not power in it to dispose and order 1. Arg.
the wayes of a man, is not God :*

*But the light within every man hath not power in it
to dispose of the wayes of a man :*

Therefore, It is not God.

The first Proposition will be granted, by all who own the omnipotence of God : take away that, and you un-God him.

The second Proposition I prove from *Jer. 10.*

23. O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps.

If it be not in man, it is not within man : I cannot say that to be within me, that is not in me ; though that may be said to be in me, that is not a part of me. So then, if the Prophet *Jeremy* were not mistaken, there is nothing in man, or within man, that hath the power to dispose, or wisdom to direct his steps ; but he may either fail in directing unwisely, or for want of power to perform, what is well directed or determined : Therefore I must conclude against the *Quakers*, *That the light in every man is not God.*

*That which is not infinite and immense, or without 2 Arg.
or beyond measure, is not God : §. 6.*

But the light within every man is not infinite and immense, or beyond measure :

Therefore, The light within every man is not God.

The first Proposition I prove from *Psal. 47. 5.* *Great is our Lord, and of great power ; his understanding is infinite.* To say, That which is infinite is not beyond measure, is a contradiction in its self.

The second Proposition I prove by their own

concession; and grant, There is scarcely any one thing more frequent in their Writings, than to talk of the measure of God, the measure of Christ, the measure of the light in men.

Parnell's *Shield of in you.*
the Truth,

P 42.

But turn your ear inward, to that measure of light
 I could fill a volume with Instances of this nature, how they measure out the light within, and Christ, and God, and the Spirit: but none of them will deny this.

It is a horrible abomination, for men through their gross and dark conceits thus to dishonour God; to share him into more and less degrees and measures, who is entire, infinite, indivisible; who is not (with respect to his Being) less in one place than in another. This measuring would agree well to his manifestations, and discoveries of himself to his creatures, and by his works: it would agree well to those graces wrought by his Spirit in the hearts of his people, which in some is more, some less, and capable of growing in all; but God cannot be more or less than he is, and ever was.

§.7. *That which may be darkness in a sinfull and evil sense, (and that in the abstract) cannot be God:*

Arg. 3. *But the light within some men, may be darkness in a sinfull and evil sense (in the abstract)*

Therefore, *The light within every man is not God.*

I suppose, and hope they are not yet arrived to that height of wickedness, as to charge God with ignorance or sin in the least degree, or that he is capable of so degenerating: therefore I will take the first Proposition for granted.

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For the second, I shall prove from Scripture, Eph. 5.8. *For ye were sometimes darkness, but now are ye light in the Lord.* What can be more exclusive of all spiritual light, or light in spiritual things, than to be *darkness* in the very abstract? But if you who adore the *light within*, shall say, this is meant of *man*, but the light within is *God*, and *Christ*; and that is not man, of whom the Apostle speaks. I answer, That sometimes you plead hard, that the *lighteth* in *Joh. 1.9.* should be rendred *enlighteneth*; and *W. P.* tugs hard for it, in his Pamphlet called, *The Spirit of Truth*, &c. but it will be granted with less ado. Well then, if the light *within* every man be the *enlightening* of every man, (at least virtually) so that if he be willing to be guided by its conduct, it will lead him as you dream; then it must be within him, as a qualification of his conscience, though it be not produced into exercise. And you tell men, they have that *within* them, that will be a sufficient guide, if they will but listen to it: therefore this Text reaches the light within you, which saith, there was a time when they were *darkness*. It would be a strange affirmation, to say, the world or Creation were darkness, while the body of the Sun were in it shining, although not one man should move by its light. And it is worth the noting, that *σνῶς* in the Text rendred *darkness*, signifies such a darkness, as is the total absence of light.

A second Scripture that proves this, is *Mat. 6.23.* *But if the light that is in thee be darkness, how great is that darkness!* It is the same word in the Greek, as in the fore-cited Scripture. And

lest you should cavil, and say, *Christ* doth but suppose it, he doth not affirm that the light in any one is *darkness*; the fore-going Verse tells you, That if thine eye be evil, (that is, not single and sincere in its aims) thy whole body shall be full of darkness. And sure you will not say, but there are many in the world whose eyes are evil, who account all such that are not *Quakers*. And it may be considered, that where the whole body is full of darkness, there cannot possibly be in it any light. And that this which men conceit to be light, and are conducted and led by it as if it were such, is sinfull ignorance and darkness; I shall not think it calls for proof. Well then, 'tis as clear as day, that the best light some men have within them, is but perfect night: therefore it cannot be God.

Thus I have proved by three Arguments, That the light within every man is not God. I will but name a few more, and leave them to the judgement of the Reader, without further proof.

4. Arg.

That which may be kept under, and in captivity by the lusts of men, is not God:

§ 9.

But the light in some men (not only) may be (but) is kept under and in captivity by the lusts of men, (and that by the Quakers own confession:)

Therefore, The light in every man is not God.

5. Arg.

That which may be crucified, and put to pain in a proper sense, is not God:

But the light within every man (which the Quakers call God) may (by their own confession) be put to pain and crucified, and that in a proper sense, (or they

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they talk but madly of being saved by its being crucified within them :)

Therefore, It is not God.

I proceed to the proof of the *Minor*, or second Proposition.

Viz. That the *Quakers* do own and profess the light within every man to be God.

This I must prove from their own Writings ; which will easily be done, it being the grand foundation of the whole Fabrick of *Quakerism* : so that I may say, its first stone is laid in gross Idolatry.

It would be needless to bring Instances of their asserting the light in every man, to be that Word which *John* speaks of, *Joh. i. 1. Which was in the beginning, which was with God, which was God.* It is the first thing they teach, and that not suddenly and amphibiously (as they do many other points) but in so many words.

But I shall furnish you with proofs enough, over and above that.

I will make you know that I the light which lighteth every man that cometh into the world, that all through me should believe, am the true eternal God, which created all things ; that by me the light all things are upheld, and that there is not another besides me can save. Although in this passage he doth not call it the light in every man, yet it being a personating the light within in a large and continued discourse, he doth often express it the light within ; as in pag. 50. You scorn me the light in you. Pag. 54. Which will not own me the light in them.

All power in Heaven and Earth is in it ; [the light in the conscience.] They

They that cannot read out of these passages (and that without spelling) that the Quakers own and profess the light in every man to be God, are not like to be much the wiser for what ever they read.

That it is in every one, hear one speak his mind who would be believed.

Lip of
Truth,
&c. p. 45.

Light is the same in him that hates it, and in him that loves it.

I have done with the first grand Argument, and proved abundantly, that the light within every man is not God.

That the Quakers own the light within every man to be God, and profess it. And these will prove that they are Idolaters; or none will ever be so proved.

I shall now shew you another God of the Quakers owning, or at least their Idol in another dress; in managing the second proof of the Quakers, owning that to be God which is not God.

My Argument is this :

They that own and profess the souls or spirits of all or some men, (which are constitutive parts of all or some men) to be God, do own and profess that to be God which is not God :

But the Quakers do so :

Therefore, *They own and profess that to be God which is not God.*

Two things will prove the whole of this Syllagism.

First, To prove that not the souls or spirits of any men are God.

Why I put in *all or some* in the Proposition, you

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you will see the reason, when I prove, *Secondly*, That the *Quakers* hold the spirits or souls of all or some men to be God.

If the souls or spirits of any men were God, then God may be polluted with sin :

But God cannot be polluted with sin :

Therefore, *The souls or spirits of any men are not God.*

The second Proposition will be granted, not only by Christians but Heathens.

Is there unrighteousness with God who taketh vengeance — God forbid. Rom. 3. 4

He that reproveth God, let him answer it.

The first Proposition I prove from *Adam's* pollution with sin, who of all men (except *Jesus Christ*) was the most unlikely to have his soul polluted ; who was created upright, and had the greatest advantages of maintaining his innocence ; yet his soul was polluted, as may appear, *Gen. 3. Rom. 5. at large.*

Let us cleanse our selves from all filthiness, both of flesh and spirit. 2 Cor. 7. 1.

Now the God of peace sanctifie you wholly, and preserve you blameless in spirit, and soul and body, &c.

This is enough to prove, that the spirits of men, yea of the Saints and best of men, may be, and have been polluted with sin.

If the souls or spirits of men were God, then God may be in prison : Arg. 2.

But God cannot be in prison :

Therefore, *They are not God.*

The first Proposition I prove from 1 Pet. 3. 19. *By which he went and preached to the spirits in prison. And these were the sinfull and disobedient spirits,*

rits, who provoked God in the dayes of Noah.

The second Proposition all men will grant, except the *Quakers*, who often speak of the seed in captivity; by which seed they mean no other but *Christ* or *God* within every man, or the light within every man.

Arg. 3. If the spirits or souls of men were God, then God might be condemned:

But God cannot so be:

Therefore, The spirits or souls of men are not God.

That the spirits or souls of men may be so, (I tremble to write the word) appears by this Text, 1 *Pet.* 3. 19. The disobedient spirits in the dayes of *Noah* are now in prison, which is a part of their torment.

The whole current of the *Gospel* saith it, or implies it.

I shall now prove out of the *Quakers* chief and allowed Writers, whom they account infallible, and honour with their chief respects; that they hold the spirits or souls of men, or both, to be God.

F. B. True Faith, &c. Every man hath that which is one in union, and like the Spirit of *Christ*; even as good as the Spirit of *Christ*, according to its measure.

This he speaks of the Spirit in man, which every man hath; and sure if it be as good as the Spirit of *Christ*, it must be God, for the Spirit of *Christ* and of God are one and the same. But to talk of its measure (their usual phrase) is a blaspheming God, to speak his divine Being any thing less than infinite.

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Now my soul and spirit is centered in its own Being with God, and this form of person must return from whence it was taken. The words of Ed. Burroughs the morning before he died. F.H. Te-
simony,
&c.

Hese he makes his soul and spirit one Being with God, or God to be the souls own Being. And what follows implies, that as the body and soul are the form of man while in this world, so at dissolution, as the body resolves into dust, its first Being, so the soul to God, its first Being. A miserable Exposition of the Scripture which saith, *The body shall return to the dust, and the spirit shall return to him that gave it.*

He lived and died a true Quaker, but a false Christian, if he changed not his mind his last day.

Priest. It is an expression of a dark deluded mind, to say, that God is not distinguished from the Saints. Thus he brings in the Minister saying. For great
mystery,
&c p.16.

Ans. But God and Christ is in the Saints, and dwells in them, and he [the Priest] is a reprobate, and out of the Apostles Doctrine.

If it were only out of ignorance, in not understanding the word distinguished, or of the manner of Gods Being in his Saints, it should not be his Charge in this place. But you shall (if you read further) see he intends no less, than the wicked import of his words. But to call him reprobate, and out of the Apostles Doctrine, is over-measure a great deal; he might have spared him that in charity.

John Bunian saith, He [God] is distinct from the Saints; and Bunian is deceived, who saith, he is distinct from the Saints; and so you are a company of pious Teachers.

By

By these expressions he renders not only things) the Souls and Spirits of the Saint the same being. with God; but their whole man without distinction.

Again thou makes a great pudder, that any should witness he is equal with God. *Ans.*

Ans. A Catechism of the Assembly of the Priests, Ministers, and put forth to the nation, in which they have laid down — that the holy Ghost and the Son is equal in power and glory with the Father; yet if any come but to witness the Son revealed in him, or come to witness the Holy Ghost in them as they gave out the Scriptures, or witness the mind of Christ, and witness that equal with the Father, they cry out horrid blasphemy.

Observe, he doth not in the least deny the priests charge (as he calls him) but calls it a pudder; he makes as if the most horrid blasphemies opposed or charged on the blasphemers, were but making a pudder.

And to heal his sore he would wound the Assembly of Divines, by laying the like monster at their door; but herein he shews his ignorance with his malice and slander: For the rest of his phrases I shall only say this, that they make no difference between the Spirits of the Quakers, yea of all men, and the Son of God, or the Holy Ghost.

And is not that of God, which comes out from God? is not that of his being, the soul which he hath in his hand, and so divine?

There is a great difference to be of God with respect to relation, or creation; and to be of God, as of his being, or the same being with him; the one is to commom the whole Creation for of him are all things

only things) the other is peculiar to the blessed Creator.

Magnus Byne saith the Soul is not infinite in it self, but is a Creature, and Richard Baxter saith it is a spiritual substance.

Ans^r. Now consider what a Condition these called Ministers are in, they say that which is a Spiritual substance is not infinite in its self; but a creature, that which came out from the Creator, and is in the hand of the Creator, which brings it up; and to the Creator again, that is infinite in its self, which the hand goes against him, that does evil, in which hand the Soul is, which is immortal and infinite, which hand is infinite, which brings it up to God is infinite.

If any man can match the ignorance confidence, blasphemy and nonsense of this passage, out of the mouths or pens of any but the Quakers, he may be reckoned a great discoverer. But this is received by those poor deluded souls as infallibly true and a divine mystery (being the dictates of George Fox) whom none of them dare or will contradict, such is the stupendious captivity of these poor people.

Is not the Soul without beginning come from God?

It is not horrid Blasphemy to say the Soul is a part of God, for it came out of him, and that which came out of him is of him.

Thus I have proved (not by remote consequences, but their open and plain affections; and that pleaded for after their wild manner) that they hold the Soul of Man to be God, a part of the Divine being, infinite in it self, without beginning, part of the Creator, here is enough of blas-

blasphemy and idolatry for one author to fill the mouths of many. I shall cite yet more of them that none may think it is but one Quaker (though G.F. may stand for a thousand) who is prodigiously wicked.

Fisher
relata
quadam
relata:
P. 17.

And whereas you *Querit*; whether the said Spirit [the Spirit of man] is mortal or immortal?

I answer, it is immortal, and neither mortal nor corruptible; but the immortal and incorruptible Spirit of God, even something of the living word, which is said to be made flesh.

What the word is that was made flesh John said was God. 1. John. 1.

Pen-
nington
Quest.
27.

That which the Lord from Heaven begetteth of his own image and likeness, of his own [substance] of his own seed, of his own Spirit and pure life. Speaking of the Saints the members of Christ.

Declara-
tion a-
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popery.
query 27.

Whether do you wait and believe, — to have the same mind which was also in Christ Jesus? who thought it no robbery to be equal with God.

And Christ thought it no robbery to be equal with God; yet he was no Pharisee, though of the Pharisees judged a blasphemer, and as he is so are we, saith the Saints.

Parnel
Shield,
&c. p.
37.

— And they who dwell in the truth, witness one with another; For the light of God owns its own, for God cannot deny himself.

They own the Spirit of God, Christ the seed, the spirit of man, to be but one and the same thing; but sometimes will deny any to have a Spirit at all but the regenerate, that they may not say the unregenerate have the Spirit of God, or God the Spirit in them. See Fisher's rare distinction to serve this turn.

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As to the Spirit of man, — which concurs to the constituting of man in his primitive perfection; it is the breath of life which God breathed into his Soul, after he had formed him as to his body of the dust of the earth; whereby he came to be a living soul, a Soul that did partake something of Gods own life, — this (Spirit of man) is that living principle of the divine nature, which man did before his degeneration, and shall again after his regeneration partake of.

Fisher
velata
quodam
revelata
p.13.

This Charge being of so black and horrid a nature, I did not judge it unmeet to prove the truth of it by abounding instances, and now Reader judge, and put on the largest Charity that a man or Christian ought in any case to exercise, and give thy verdict, if I have not made appear, That the Quakers are gross Idolaters, so far as owning and professing that to be God which is not God will contribute to a demonstration.

I shall manage my second grand argument but briefly, for the work I have done will render it not very incredible, that they should worship a false God; seeing they own and profess a false God.

All those who worship that as God (professedly and according to their professed Principles) which is not God, are gross Idolaters.

But the Quakers do so:

Therefore, the Quakers are gross idolaters.

I shall not prove the first proposition, which none will deny.

The second I prove by their own concession (considered with the proof I have made of the light

light within every man and the Souls and Spirits of men not to be God) but you may take the argument in this form.

All they who worship professedly, and according to their professed principles the light within every man, the Souls and Spirits of any men as God, worship a false God.

But so do the Quakers :

Therefore, they worship a false God.

Shield of
the
Truth,
p. 25. Who are not sprung from the noble gentle seed, and whose honour is not due, neither can we bow unto them, for if we should, we should set the Devil in the room of God, and give unto him that which is due to God.

So that to those who are Quakers, and have the birth of the light within, the noble and gentle seed, (as they call it) to them (with respect to that) they may bow. And withall he tells you, it is such a bowing as is peculiar to God, for where it is used to such who have not God in them (in the Quakers sense) it is a setting the Devil in the room of God.

If it be objected, that they bow to none, I answer, that they pretend to own no worship but what is inward, and yet they pretend to worship God, and meet to that end, so that if they worship this light within, this Soul or Spirit in any men, as they profess to worship God ; they give them or it divine worship.

There was a time when many gave outward worship to James Nayler : One (now a grand Quaker) not being then pleased with it, James told him that if they did it to him as a man, he disowned it ; but if they did it to the light within him,

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him, he accepted it, if any doubt of the truth of this, the process against him in Richards Parliament will prove it. And *John Bolton* the elder, the Quaker I speak of, can tell you more of it, and I doubt not but that for the reproach and worse things which would follow it, we should soon find it a general practise with the Quakers to give visible worship to the Gods, that dwell in the temples of each others carcases.

But I proceed to further proof.

He that will worship Christ in his fulness (in the majesty of his glory dominion and power) must learn to bow down at the lowest appearances of his Light and Spirit, even at the feet of Jesus.

Pen-
nington.
questions.
&c. p. 24

He calls it worship by *Christ*, they all mean the light within, and the lowest appearances must be bowed at, which is the least measure of the light within.

Priest. To say that *Christ* is within man is to worship angels, and not to hold the head *Christ*: this he makes the Priest to say but whether any did so or no it matters not to my purpose but his answer.

Ans. Which none comes to witness *Christ* the head but who witness him in them, that the angels must worship him that died and suffered at *Jerusalem* and they that worship him in them, worship not the angels, and they that are not worshipping him in them are worshipping Men, Devils or Angels.

For great
mystery.
P. 55.

By the *Christ* that dyed and suffered at *Jerusalem* they intend nothing less than the Son of *Mary*. I have already shewed, they utterly deny him to be the *Christ*, and they own *Christ* suf-

fering at *Jerusalem* in no other sense than they say he died, suffered or was crucified in every one of themselves, and that you may be convinced of the truth of what I here affirm, mark what follows.

Smith
Prim.
p. 9.

They are false [ministers] who preach *Christ without* and bid people believe in him as he is in heaven above; but they are the true ministers that preach *Christ within*.

C. This is a great difference in their doctrine for the one to pretend to preach *Christ without* and another preacheth him *within*.

Father. Yes, it doth make a great difference and hath no more fellowship together than the East hath with the West.

So that the Quakers *Christ*, the *light within*, is not only some part of the true *Christ* who may (as *Christ*) be *without* as well as *within* them, but they are at such odds one with another that they can have no more fellowship than East and West, and this is the *Christ* they worship, and to worship any other (as *Fox* saith) is to worship Men, Devils or Angels. Thus I have made good my second argument, and thereby proved them gross *Idolaters*.

And there is somewhat in their Idolatry, that is not common Idolatry; for it is apostatistical Idolatry, which is so earnestly and with such an emphasis exclaimed against by the Lord: *Hath another* 2. Jer. 11, *tion Changed their Gods, which are yet no Gods but* 12. *my people have changed their glory, for that which doth not profit. Be astonished O ye Heavens at this, be ye horribly afraid, be ye verily desolate saith the Lord.*

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And it is no less aggravated in that (while the Heathen who had not their means to know God yet were gross Idolaters, and as Pen saith true enough, worshiped (as the Egyptians) an Ape a Crocodile, yea herbs, almost any thing) these wretches (for better they are not) worship that natural conscience that Spirit of man which is not only a creature an ignorant creature; but full of darkness, error, pride, all manner of Sin, and worst of all a blasphemer of the God of Heaven and his Son Jesus Christ the dear Redeemer.

But what now doth it boot them to say they worship and own the Creator, and Christ, and the Lord, and only him, and such like? and what folly is it after such evidences for any to say sure they are not so bad, their principles are of a more (tolerable at least) stamp, they are civil zealous people for religion in their way? how! will nothing but drunkenness or robbery of men in their outward goods and such like vices render men wicked? will not the highest affronts to Heaven? must men be believed rather than God in his word? which hath spoken of such persons to arise 1 Joh 2. Chap. and many other places? See how God excused those in the second of Jer. in the 19, 23, and 24. Verses.

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see, that it is an evil thing and bitter that thou hast forsaken the LORD thy GOD, and that my fear is not in thee, saith the Lord God of hostes.

How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedarie, traversing her ways.

A wild Ass used to the wilderness, that snuffeth up the wind at her pleasure, in her occasion who can turn her away? all they that seek her, will not weary themselves, in her moneth they shall find her.

CHAP. XVII.

The Quakers deny the resurrection of the dead.

SECT. I.

I Doubt not but all who are not infatuated with the *Quakers* spirit, to a perverting the genuine sense of almost all the expressions of principles of faith, will understand by the resurrection of the dead, the raising again to life, and from the dust and corruption, the bodies of men and women, however disposed of after their natural death or dissolution.

The *Quakers* will deny their guilt of this Charge, and come off with an *Allegorical* evasion. They will tell you, that they believe and own the resurrection of the dead, yea, of the dead body: whereas in truth their opinion and meaning is quite another thing, than the Ordinary acceptance of that doctrine, as will appear by the instances following.

§, 12.
Smith
Cat p. 31.

And hath no will, nor wisdom, nor reason left in him, but all baptized down into the sufferings of Christ... and there the power kills him, and gives him life again; and [O man] layes down his own life, and takes up

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life in Christ, in which life, he comes to be raised in the resurrection of Christ.

I must confess this account is like his, who though he may have too much will is utterly void of reason. But he that shall own no other resurrection of the body, than what *Smith* expresses; comes under that severe rebuke of the apostle; who concerning the faith have erred saying that the resurrection is past already, and have destroyed the faith of some.

The foresaid Author saith farther.

Quest. But must man pass through death, and rise again while he is in the Body? p. 29.

Ans. Yes, for except he be regenerated, and born again; he cannot enter into the Kingdom of God: And therefore he must die to the first Adams flesh, and be quickned and raised again in the second Adams Spirit: And so in the resurrection and life, enter the Kingdom as a little Child.

You see here plainly, that their resurrection of the body is but their regeneration, and this is fulfilled while they are in the body.

But above all that I have read of the Quakers, ^{velata} *Fisher* is the best skilled in the allegorizing of the ^{quadam} *resurrection*. ^{revelata}

But if you will not be admonished, nor perswaded by Moses and the Prophets; [within you] neither will you be perswaded by such of us, who were once dead in Sin with you, but are now risen to life, by the power of God which is his light, and in the same sent to speak unto you from the dead.

I know not how they can deny his words to be his gloss on 16 Luke 31. If they will not hear Moses and the Prophets, neither will they be perswaded if

one should rise from the dead. If Christ had intended conversion or regeneration there by rising from the dead, it were no rare thing to have such preachers sent to them, for all the Saints of God are such as are regenerated.

And such preachers they had many at that time we may conclude, That the resurrection spoken of by Christ was of some one in the state of the dead, to have his body raised to life, and with that advantage of experience to preach to them.

Naylor
Love to
the lost.
p 3.

Whereby the heart is set free from corruption, and made able to escape the pollutions of the world; and to run the pure ways with delight; which is the glorious liberty of the Sons of God, the resurrection from the dead.

§ 4.

I have said enough of what abundantly implies their denial of this great and fundamental truth, I do not at all expect, nor can I (with any reason) that they should in their writings in so many words deny the resurrection of the dead, because so open and plain dealing in this great point would render them intollerable, and shut the door against *Profelytes*; but yet in verbal and private converse they stick not to deny the resurrection of the same bodies, which ordinarily when dead are put into a hole in the ground, and covered with earth.

I have examined many of their books that pretend to give a full account of their tenets and belief, but in all of them their resurrection is no other than I have already expressed.

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Take an Account of one or two in their Systems of their doctrine of the resurrection of the dead.

§. 5.
Isaac Pennington,

We say that Christ is the resurrection and the life, to raise up that which Adam lost. — and to destroy him who deceived him (viz. Adam) so Christ is the resurrection unto life, of body soul and spirit; and so renews man, &c.

Some principles of the sect, called Quakers
P. 34.

What is this resurrection, but what they call regeneration? and the resurrection of the body, is but in the same sense as the soul and spirit is raised; which is not from a natural death or dissolution of their essential form; but from their depravation and defection to a sensual and sinful disposition, and their averfation from God.

Concerning the Resurrection of the Dead

In the Chapter intituled as above, he hath these words.

Naylor
love to the lost
P. 78.

But to such busie minds who are saying, how are the dead raised? And with what bodies do they come? I say to such, the Apostles words are very suitable; Thou fool, that which thou sowest is not quickned except it die, — but the mystery is sealed with the Sons of God; nor can any ever know with what bodies they shall arise, but who comes to the flesh of Christ, and discerns his body; the sight whereof in the life slays the Serpent, and opens the mystery: till then, cursed is he that reveals that which God hath sealed, and hidden from the Serpents Wisdom, &c.

Naylor before and after, quotes many Scripture Phrases; which abundantly prove the resurrection of the body after dissolution or natural death; but when all is done, there is a mystery, a sealed mystery in his meaning, and a curse layd on those who reveal their tenet: no wonder then, that they speak not out to any other but themselves, whom he dare trust with the greatest abominations in their delusions; but notwithstanding his inhibition, divers of them have to me acknowledged, that they believe not that the body which when dead is ordinarily put into a hole in the ground, and covered with earth, and turns to dust; shall ever be made alive again.

And that which may put you out of doubt, that this is their Tenet, I can prove by many Witnesses that *George Whitehead*, one of their chief Misleaders, (after much importunity to speak his mind plainly in this matter) did affirm, *That he did not believe that his Body should rise again after its Death.*

§. 2.

I never knew any of them affirm the Resurrection of the Body, intending there by the Body which is such in a proper sense and common acceptation: I have often discoursed them about it, and when I have proposed the question so plainly, that they had no room to evade by their allegories; their answers have been, *Thou art upon the Catch, we shall not answer thee.* Or *Flesh and Blood cannot inherit the Kingdom of God.* Sometimes with that in *Job.* *If a Man die shall he live again?* and as the *Beast dieth, so dieth Man.* But when all their Arguments are answered, which they think are lodged in these Scriptures; their

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15. Cor. 38. *God giveth it a Body as it pleaseth*

Who will doubt, but that such who will not
give a plain answer yea or nay, when question-
ed about the Resurrection of the Dead, but
instead thereof, produce all those Texts which
to them seems to deny the Resurrection, I say,
who will doubt that such do deny the Resur-
rection of the Dead? before I discharge this
subject, I shall answer their Cavils about this
point, prove the truth, and give some inferen-
ces from their corrupt wicked Religion, and
soul destroying Tenet.

§ 32

First, their Cavil from that Scripture 1 Cor,
15. 50. *Flesh and Blood cannot inherit the Kingdom of*
God. By Flesh and Blood here, is to be understood
Corruptible flesh and blood, which is clear from
the consideration of the following words, *nei-*
ther doth corruption inherit incorruption; com-
pare this with ver. 42. *it is sown in corruption, it*
is raised in incorruption, and ver. 49. *and as we*
have born the Image of the Earth, so also we shall bear
the Image of the Heavenly. So that it is still the
same body, only with the Change to spiritual
and incorruptible.

For that in Job, if a Man die shall he live again?
the meaning can be no more than this, (if Job
understood himself) he shall not live again in
this world, and in that state in which he liveth
before death, which is plain from what he most
confidently affirms, Job 19. 26, 27. *And though af-*
ter my skin Worms destroy this body, yet in my flesh
shall I see God: whom I shall see for my self, and mine
eyes

eyes shall behold and not another, though my Reins be consumed within me. And it is remarkable, that God whom he here speaks of, seeing is intended by him *Christ the Redeemer* who shall stand at the latter day upon the *Earth* verse 25. for that in *Ecclesiastes* 3. 19. *As the one dieth so dieth the other.* It is expounded in the next verse, *all go unto one place, all are of the dust, and all turn to dust again.* But this doth not at all oppose Mans Resurrection out of his dust again.

But that silly evasion which is very frequent with them, but God giveth it a Body as pleaseth him. It doth no way deny the Resurrection of the Body, or condemn those that enquire into the manner of its being after the Resurrection. For if God be pleased to acquaint us in his word, that there shall be such a resurrection, and that it shall be then spiritual and incorruptible; it is our duty to take his word, and to understand what he is pleased to manifest to us of this great truth. Another text they frame an objection out of is *1 Cor. 19. 36, 37.* *Thou Fool, that which thou sowest is not quickned except it die; and that which thou sowest, thou sowest not that body that shall be.* I answer, that the Apostle doth not call him a Fool, who enquires concerning the resurrection (which is the common charge of the Quakers from this Text) but him that doubts of the resurrection, from its seeming impossibility, and for the sameness of the body: thought not in all circumstances, yet that it shall be the same essence, is plain from the relative it all along, which hath for its antecedent the body of flesh and blood, wherein we now live and are visible to the

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bodily eyes of one another, and *ver. 38. so every feed its own body.*

I have met with some of them, who could not or would not understand it of the same body, because the Apostle saith, *vers. 51. We shall all be changed:* From whence they conclude, it cannot be the same body. I would ask such, if they would be content to be refused their debts owing to them when young, being demanded when old; or owing when well, if demanded when sick; or contracted when they were not Quakers, and demanded when Quakers? for as to the latter, they will affirm they are changed, and that from natural to spiritual. But I suppose in such cases, they will shew more sagacity, and be content to believe that a change in a person is not the change of a person; and for all those changes, they are the same persons still, to whom the money both was, and is due.

§. 5.

I might say moreover, that if it be another, and not the same body that shall be raised again, it is a contradiction; for then it must not be a resurrection but a creation; and who will guess so wide of the mark, that God should create another body, which was never in this world, and did either good or evil, to be rewarded or punished in stead of the body concerned in those actions, which in the meantime shall be free among the dead, and buried in everlasting forgetfulness?

§. 6.

Some of them have denied the resurrection of the body of Christ, and stood by their error, upon the account of his entering the room when the doors were shut, and his appearing in such forms

forms, that his Disciples did not know him. To which I shall say only this, that Christ as God could convey himself how and where he pleased, and that the Disciples not knowing him, was not because he was not in the same form as before, but because *their eyes were withholden, that they should not see him*, Luke 24. 16

S E C T. III.

The woful companions and consequences the error here charged on the Quakers, and proved to be theirs, take a few of; which are enough and great enough, to make any who are not resolved to be Atheists or Infidels; to tremble at the first motions to such a delusion.

First, This tenet of the Quakers doth naturally eat out the heart and vitals of all Religion, if the dead rise not, *Let us eat and drink for to morrow we shall die*. All Religion obliges with a respect to the life to come. The opinion of *no resurrection* lets loose the reins to the most extreme sensuality, an Epicure is then the wisest Man.

Secondly, this error renders it a meer humour, and a piece of foolish obstinacy to persist in the profession and practice of any thing Religious, when indangering our temporal concerns. *If the dead rise not at all — and why stand we here in jeopardy every hour?* 1 Cor. 15. 29. 30.

Thirdly, it utterly subverts and makes Shipwreck of the faith of the Gospel, that looking at a prize and reward on the other side the Grave. *But if there be no resurrection of the dead,*

then Christ is not risen, and if Christ be not risen then is our preaching vain, and your faith also in vain. 1 Cor. 15. 13, 14. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain, ye are yet in your sins. 1 Cor. 15, 16, 17. So that there is a Chain of the most woful consequences that this wicked error draws after it.

Fourthly, Then the Gospel is a meer fallacy and delusion, which promises a reward to man, whose persons are constituted of a body as well as a soul.

Many more might be inferred of so grand an import, as would render this Doctrine the most pernicious, that was ever hatched among pretended Christians.

CHAP. XIX.

The Quakers profess not the Doctrine of a future reward in another world.

SECT. I.

I Have been a diligent enquirer, to find some Expressions in their Writings or verbal converse, that might satisfie me they owned a future happiness or misery after this life: but all to no purpose; in this point they make no noise at all. I have searched those Writings of theirs especially, which have pretended an account of their principles, in all or most points of Religion;

on ; but though this of a future state of reward or punishment, be the vitals and end of all Religion, yet they do not so much as touch upon it. From whence I must conclude, it is blotted out of their Creed. 'Tis said of the Gospel, which is the Christian dispensation, that it brings *life and immortality to light*; what was in the Scriptures of the old Testament more seldom and obscurely expressed, is the very scope of the Gospel or new Testament the peculiar of Christianity : but then certainly Quakerism is no Christianity, that is so silent in this matter. I know they talk of immortality and eternal life ; but what is immortality with them ? Fox saith *man is immortal before death in his great mystery*, and their Salvation is no more but what they have within them, and is accomplished in this world. Farnsworth saith (speaking of the righteousness of Christ) *neither was I saved by it*. so that his Salvation was not future, but present or past. And Pannington in *some principles of the elect*, &c. saith *and so they who forget God, and do wickedly, they are to be turned into Hell*. But what Hell is this ? no more than what they say is in this life, *for they who forget God and do wickedly, they go from the life and power of God into the separation from him, and out of his acceptance ; For in the life is the acceptance : what is here more than is suffered in this life, which we call poena damni or the punishment of Hell* ?

A Book intituled *the spirit of the Quakers*, &c. Charges the Quakers for having their hearts much set on a Heaven within them, but not on the things

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things above; to which *Pen* replies and vindicates after his fashion the Kingdome of God within, but saith not a word to assert their belief of, and affections to, the Heaven above; from whence it is plain, that they believe no such thing to have a being:

I wonder not therefore, that this is so frequently their saying, That, *if we are not perfect here, we shall never be perfect.*

It is easily deduceable from their more openly professed principles, that they deny and disown a blessedness or misery in another world: For if they deny the body to have life any more after it is dead, and turned to dust; and that the Soul and Spirit are of the being of God, and that as the body returns to its former dust from whence it came, and never revives again, so the Soul and Spirit returns into God its first being, (all which I have already proved) what then remains to be the subject of happiness or misery? e'ne nothing at all, except God, and he is not man. *E. Borroughs* the day he dyed, expressed himself thus, that he was now putting off this manner of person and returning to his own Being or words of the same import, which I have quoted on the Chapter of their Idolatry. When I have asked some of them, what should become of their souls after death? Their Answer hath been, they shall be taken into God. Let them profess that they believe a happiness to be enjoyed by men and women, after their bodies are rotted to dust, distinct from the Being of God, or that which they had not a thousand years before they were born, (*i. e.*) to be in God, from whom (as of his Being)

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ing) they say the soul came, and it will be news to me, and all that are acquainted with them. In the mean time I have given you Reasons enough to conclude, they believe no future blessedness or misery in another world.

I shall now resume the Question, and gather up all the proofs of what I have affirmed into an entire body.

If Quakerism be another dispensation than that of Christ settled and preached by the Apostles.

If it deny the Scripture.

If it deny all the Ordinances of the Gospel.

If it deny any influence of Christs transactions in Judea above 1600 years since, into our justification and salvation.

If it deny Jesus the son of Mary, the Christ of God.

If it own false Gods, and be Idolatry.

If it professedly owns the worshiping of false Gods.

If it deny the resurrection of the dead.

If it affect not a future blessedness or misery in another world, to men and women according to their deeds in this:

Then, Quakerism is no Christianity:

But all these things are true, and have been proved of Quakerism:

Therefore, Quakerism is no Christianity.

PART III.

BEING AN

EXAMINATION

Of the First Part of

W. PEN'S Pamphlet,

CALLED

The Spirit of Truth:

With a Rebuke of his Exorbitances.

SECT. I.

WHILE I was writing this Book, I met § 1.
with a Pamphlet of *William Pen's*, intituled *The Spirit of Truth vindicated against that of Error and Envy, &c.* Which is pretended to be an answer to a malicious Libel, intituled *The Spirit of the Quakers tryed, &c.* I having the Piece by me, I once perused it. In the general, I resented it, as one of the best, and most ingeniously managed, and beyond all material and just exceptions (at least by the Quakers) that ever I read against that sort of people. But reading *Pens* Answer, and finding his Epistle giving such a Character of his Adversaries Book and himself; for malice,

An Examination of

lice, lameness, trifling, and what not, that might render it and him wicked and contemptible: I began to mistrust my conclusion; supposing a person of *P.*'s education and pretences, would not say so much evil of it without great cause; and therefore I compared them diligently.

- § 2. But for *P.*'s sake, I shall believe it more than possible, that a man of the highest pretences, having some more than ordinary means to deal rightly and ingeniously; may yet so far deceive my expectations, as to give the highest contradictions to them all.

I am altogether ignorant of the name, or person of the Author of the Piece opposed by *Pen*; and if he be a *Socinian*, as *Pen* affirms, I shall be far enough from vindicating him therein: but for the Piece it self, wherein *Pen* saith he could find neither head nor tail; I will sell my eyes and brains for two pence, if it deserve so contemptible a Character. And for the Answerer *Pen*, if he were not furnished with fore-head, and tales beyond measure, his Pamphlet would have had nothing remarkable in it.

- § 3. I expecting next his Epistle and Preface, an orderly combating his Adversaries Charge; I find him taking up his Post in the Quakers conceited strong hold of the infallible guidance of the Spirit of God, afforded to his people; exclusive of any other means. In the debating of which he roams, and tosses to and fro, like a man in a confused troubled dream, for above thirty pages. His pretences therein lying athwart my present work, I thought meet to give some account of his Forces; especially considering him to be a man of noise, and no small

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His Question which he pretends to include the Quakers strength, and which he saith he is resolved to stand by as such, he states in these words.

SECT. II.

The Question stated.

Whether Gods holy and unerring Spirit, is, or should be the proper Judge of Truth, Rule of Faith, and Guide of Life among men, especially under the administration of the blessed Gospel of our Lord and Saviour Jesus Christ, or not? I affirm it, and proceed to prove it by Scripture and Reason.

Considering his words foregoing, (which are too many and too worthless to transcribe) and what he aims at in the handling of this Question, I never read one so lame and deformed in my life, come forth with such state and confidence, and such a train or rout of mediums, as deformed as it self. There is in it neither Logick nor Honesty: Certainly, if he had not turned Quaker, and in that fall, put all out of joynt, he could not likely after so good Nurling have been thus lamentably crepled in his Intellects, and somewhat besides.

First of all, here is a fallacy, *a bene divisis, ad malè conjuncta*: many Questions confounded together. Secondly, no explanation of the terms, most or

¶ 2.

An Examination of

all of which are metaphorical or amphibious, and in that part especially affirmed, the greatest ambiguity of all. *Ut quisque est lingua nequior,*

*Solvant, ligantq; questionum vincula,
Per syllogismos plectiles.*

He tells us indeed, pag. 37. that there is no more difference to him between a judge, rule and guide, than essentially there can be in the wisdom, justice, and holiness of God; he should have added, nor between truth, faith, and life among men, and then he would have shewed himself a workman indeed, to have so stitched them together into one, as would admit of no distinction. I do not admire, that his acumen cannot distinguish Essence and Substantia, three Persons in one Divine Being and God-Head; who cannot distinguish these Attributes of God, nor these acts with respect to men, mentioned in the Question. He is unlike to wade through a deep River, who is so often over head and ears in a shallow Dish.

§ 3. But these escapes are but the Dust of the ballance to what follows. The word *proper* in a Question, as modifying these Offices or acts of the Spirit, is greatly improper. *Proper*, is sometimes in opposition to figurative, sometimes in opposition to common, sometimes in opposition to meet or fit; in which sense he would be understood, it doth not fit his purpose nor principles to tell us: but this is an unworthy part of a Disputant, and becoming none but those, who are resolved not to be understood.

If he would assert the Quakers Tenet, he must say, it is the peculiar and immediate guide, rule, and judge, and this is that he pleads for now
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and then after his fashion, in his following arguments : And all the Quakers I have read or discoursed, plead for in plain terms : but if it had been so expressed in the Question, his nose would have been held too hard to the Grind-stone, in attempting strictly to prove it. and most would have smelt the Rankness of Quakerism.

But Mr. Pen, do you deal fairly and honestly with your Adversaries, to imply in your Question, that we deny the Spirit of God to be a proper (that is one that is fit and hath right to be a) rule of Faith, guide of Life, judge of Truth ? You know that we own it to be such, and that it doth both in the Conscience, and by the Scripture, Creation, and Providence perform such acts, and is to such purposes, and that of right : Onely we deny that the Spirit alwayes performs these acts without the use of the Scripture, or any external means or ordinances ; or that it doth so at any time contrary to its mind expressed in the Scripture, this you should oppose, or you do but trifle, and abuse us, and your unwary Readers.

The latter part of your question, which expresses the administration of *our* Lord and Saviour Jesus Christ (especially to countenance your tenet.) is playing at Blind-Mansbuff. You should have told us who, or what you mean by *Lord and Saviour*. If it be understood of the Quakers Lord and Saviour, the light within every man, that is none of our Lord and Saviour. If it be understood of the Man Christ Jesus, who was of the Seed of *David* according to the Flesh ; who was the

An Examination of

the Son of *Mary* crucified to death on the cross of wood by shedding his blood, and is now in his humane, or mans nature united to the God-head in one person, ascended above the visible heavens: he is none of your Saviour; and can be no more within you (personally considered) than the body of one individual man can be intirely in all the men and women, and children in the world, and at the same time: it must be a transubstantiation, much more ridiculous than the Papists, that must support such a fancy.

§ 3.

It is also no less strange, that you should talk of the Gospel-administration of our Lord and Saviour, who hold nothing of a Saviour, but what is eternal *à parte ante*, nor any other Gospel, but the light within, and its immediate dictates, which you generally affirm was within every man from the beginning of the world.

I shall not spend time, and paper to shew the many other absurdities in your question; I have left a harvest for gleaners. For the proof of your affirmation (such a blind one, as it is) you produce abundance of Scriptures, which are as much to your purpose, as if you had quoted onely the 36 Chap. of *Genesis*; wherein is contained *Esau's* posterity, and how many Dukes there were of his race. Yet I shall produce your arguments for the Readers satisfaction, that he may believe his own eyes; and I shall be more honest, than to frame a meer whimie out of my own head to abuse you; and say, *after this lofty manner of disputing, you undertake our overthrow*; which is your guilt and baseness in the fourth page of your Book.

SECT.

S E C T. III.

Your first proof you pretend from Gen. 6. 1. *And the Lord said my Spirit shall not alwaies strive with man, for that he also is flesh, yet his dayes shall be an hundred and twenty years.*

§ 1.

I will for once transcribe your Argument verbatim, that it may be notorious, how loftily you dispute.

If God's unerring Spirit has been wont to strive with men, either to convince them of, or convert them from the evil of their thoughts, words, or deeds; or else, to provoke them yet more fully to do the will of God, so as to press on from one degree of glory to another; then men have had an unerring Spirit to be their teacher, and judge, and rule, and guid of that truth, concerning that faith, and in that most holy way, which leads to eternal life: But the Scripture proves the first Proposition, that Gods Spirit hath frequent'y strove with men, and for the ends beforementioned; and consequently, they have not been, without an holy unerring Spirit to teach, judge, regulate, and guid them.

If I should only say, your whole Argument is a meer confused thicket of impertinencies and *non sequitur's*; I believe your conclusion would be most absolute, that it was for want of eyes; and that I dare not touch a bough of it, for fear of pricking my fingers. A man had need of good arithmetick also to number the terms. You tell us the Scripture proves your first Proposition; you are a *non* Such for diving, if you can fetch up from this Scripture what is expressed in your first Proposition; especially the latter member of it.

§ 2.

An Examination of

It is more than probable that the Spirit did strive with them to make them better than they were, yet none of those ends are expressed in the Text: but that it should be, that they might more fully do the Will of God, and press on from one degree of Glory to another, is a guess wonderfully well becoming your infallibility. Why did you not say, or to turn them into Suns, Moons, and Stars? which were all out as much in the Text as the other: and I dare say, some of your Friends would have taken themselves bound to believe it, who find no fault with greater absurdities, dropt from their admired inspired Dictators; but

Quis Deus vult perdere, hos dementat.

There were eight persons saved in the Ark, but one Noah said to be righteous before God; and all the rest overwhelmed by the Deluge for their extreme impieties: yet, these were pressed on from one degree of Glory to another.

The consequence of your first Proposition is, all manner of Fruits which you had a mind should be grafted on this Stock; but as the Text will not impart its Sap to your Proposition, so your Proposition is as dry to your Consequence: but that's no matter, if they will not grow one upon another, you'll make them hang together, right or wrong. Ay, and if the Spirit do but strive, it must be how you will have it, and for what ends you please, or you'll rack the letter for it; but there's no cruelty to a dead letter.

3.

But Mr. Pen, if your conscience have any eyes, I intreat you make use of the light here afforded you, to compare the Text and what you lay at its door; and see how alike they look.

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Your Question is of the Spirits teaching among men, &c. indefinitely, and your proof speaks of the Spirits striving with wicked men.

Your aim is to prove it an *immediate* and *peculiar* Teacher, &c. of Gods people, the Text speaks of neither. If I affirm the Spirit strove with them by providential Chastisements, ominous presages of Calamities at hand; by his goodness, which leads to Repentance; by the Ark which *Noah* built, (moved by faith and fear) and by which he condemned the unbelieving befotted World: by his Preaching righteousness, I can prove my being guided therein by the unerring Spirit of God, *2 Pet. 2. 5.* at another rate, than you can your contradiction.

But your wandrings from truth and reason, can hardly have a higher instance and evidence; than that you should be *so* infatuated, as to conclude from a Text which saith, my Spirit shall *not always strive* with man, that it doth now teach, &c. and God hath not left his people in our present, nor will in future ages, without his Spirit to teach them immediately, and solely; which is in your Question, or your prosecution of it: and should have been expressed there, if you had had so much ingenuity. Instead of being angry that I have shewed your vanity, and made your folly in this argument such a spectacle to the world; you have reason to give me thanks that I examine it no further.

§ 4.

SECT. III.

However, before we part I will try you at another

An Examination of

ther weapon; which you forge out of *Neb. 3. 19, 20.* Yet thou in thy manifold mercies forsookest them not in the wilderness, the pillar of the Cloud departed not from them by day to lead them in the way, &c. This part of your quotation is not onely no friend to your affirmation and principles, but an invincible adversary. No man in his wits will say, the pillar of the cloud and fire were the Spirit of God: and if God led his people by them, they were not led onely and immediately by the Spirit of God. It may be the latter part of your citation may do more for you.

Thou gavest also thy good Spirit to instruct them. This good Spirit was (mainly) the Spirit of God, which he put upon *Moses* and *Joshua*, and some other their chief Persons by Gods appointment, as is evident from these Texts,

§ 2. *And I will take off the Spirit which is upon thee, and will put it upon them; and they shall bear the burthen of the people with thee, Num. 11. 17.*

And the Lord said unto Moses take thou Joshua the Son of Nun, a man in whom is the Spirit; and lay thy hand upon him, Num. 27. 18.

Thou ledest thy people like a flock, by the hand of Moses and Aaron, Psal. 77. 20.

Now God is said to give them his good Spirit to instruct them, by bestowing it in such a way and measure on their instructors and guides; though I deny not; but every true Israelite had the Spirit also dwelling in him, yet they were never the less, but the more submits to the conduct of their mediate, or if you will men-teachers, and guides for that.

SECT.

S E C T. III.

Your third chosen Scripture for your service is, § 1.

But there is a Spirit in man, and the inspiration of the Almighty giveth him understanding, I shall explain Job 32. 3. this text by another, which carries the full sense of it, and almost the same words : *For the Lord giveth wisdom : out of his mouth cometh knowledge and understanding.* But doth this incourage men to cast off all external means, and the use of their reason? Nothing less. It is given as an encouragement to the use of the means expressed in the four first verses, which are made conditional of being blessed with that knowledge and wisdom, which comes from the Lord. *If thou seekest. If thou triest.* It will now be more easie to take in the right sense of your cited Scripture.

There is a Spirit in man, that is, a rational soul, say § 2. some; yet knowledg and understanding doth not so depend upon its improvement, as to shut out the breathing and blessing of God, from the chief efficiency. A young man (as *Elihu*) may attain a measure by that divine blessing, beyond the aged and more experienced. If you can prove that those holy men, who carried on that debate, of which the Book of *Job* is a history, did neglect the external means, which the Lord afforded them, for informing their judgments about divine and spiritual concerns, upon the grounds of the inward teachings of the Spirit of God, *Eris mihi magnus Apollo* : and unless you can do that, your arguing from this Text is but meer trifling, beating of the air, and contending for what is granted on all hands, but nothing at all to your purpose, who are very busie at doing nothing. It

An Examination of

And it is not beside the purpose to consider, that those holy eminent Saints who contended with *Job*, were rebuked by God ; for not speaking rightly of God as *Job* did : and *Job* did not pass free without a chiding also , for his mis-carriages and presumptions ; *Job* 42. vers. 7. and forward.

§ 3.

To conclude this Argument, you talk at a miserable lame rate, to say, that because the inspiration of the Divine Spirit giveth understanding, therefore it is not from the strength of mans reason, memory, or utmost creature-abilities, that his knowledge of religious and heavenly things comes ; but from the revelation and discovery of the inspiration of the Almighty. Let me tell you once for all, that if reason, memory, and humane abilities have nothing at all to do in the search, and understanding of Divine things ; a meer animal, or such an idiot as *Jack Adams* may know as much of the Divine and Heavenly mysteries, as *W. Pen* : but if I should say, such a one is as able a Teacher, or Writer as you ; I doubt not but you would take your self to be not a little affronted.

§ 4.

And it is as lame arguing to conclude, because some men had Divine inspirations, and teachings of some Divine truths ; when there was not one Book of the written Word in being, (as I dare undertake to prove) and they who had those inspirations, made use also of their reason, to know Divine things, by all external means within their reach ; therefore all Gods people (i. e. Quakers) have in these dayes, (wherein God hath blessed us with so large a portion of his written Word, or Word without us) sufficient teachings by immediate

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mediate Divine Revelations, to lead them infallibly in the way that is most acceptable with the Lord, without the use of their created faculties, or any outward means.

S E C T. V.

The next Scripture you abuse is *Psal. 139. 7. Psal. 139. 7. Whither shall I go from thy Spirit, or whither shall I flee from thy presence, from whence you scribble thus: If Gods unerring Spirit be so nigh, and the sense of it so certain, it must be either to reprove for evil done, or to inform, uphold, lead and preserve in reference to all good: now in which of the two senses it shall be taken, the presence of Gods eternal Spirit, and his being the Saints Instructor, Judge, Rule and Guide, are evidently deduceable from the words.* — *Rudis indigestaque moles!* worse than ever Bear brought forth her Cubs! which with her licking may be brought into some shape; but your products are so defective, both in truth, right reasoning, Syntax, and Sense; that it is no dis-reputation to your Adversary to be confounded by them. It is an effectual (but an impudent) course to silence all the world from opposing you, by writing such confident, confused non-sense. Were it not for the sake of many, who conceit your infallibility, which you are here so blindly pleading for, I would as soon abandon my time to dispute with a distracted man, in his raving Fits, as with *W. Pen*; till he come better to himself than I can find in this Pamphlet.

If Gods infinite Being, Omnipresence, Omniscience, wonderfull works of Creation, all-dispo-

An Examination of

sing Providence; (which is the scope of the Psalms; and his Omnipresence especially, (the sense of the Text) do prove that which you produce it for, and infer from it; you have found out away of seeing, that may tempt us to dig out our eyes, punish them for meer cheats; and for ever hereafter commend the blind archer for the best mark-man.

- § 3. We may presume that you intend this Text to prove, that all Gods people are upheld, ruled, guided, &c. In reference to all good by the Spirit of God; which you say is evidently deduceable from the words. But who would have thought that such desirable considerations, and the certain sense of them, should put so holy a man as *David* on such expressions of *going and fleeing* from the Spirit and presence of the Lord?

No doubt the presence of God is every where, in the skies, the seas, the wilderness, what then? doth he therefore perform all these acts, where ever he is present in his infinite being? even where there are no intelligent creatures. Doth he judge, inform, instruct stones, and trees, and mountains? I, and must do so too, or else he doth not answer the end of his presence being so nigh? truly Mr. *Pen* we have had more reverend thoughts of the eternal and omnipresent, God than to assign any thing as the end of his being but himself.

- § 4. But it may be you lay your stress on the certain sense of it, and thus joyned to his omnipresence will do your work.

Is the sense of it so certain to every good man? was it so to *David* when he so long time was tainted with a heap of impieties?

Was it so with *Jonah*, when he fled (as he thought) from

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from the presence of the Lord? or was it so with you when you wrote some things in this book of yours which I shall acquaint you with before I have done.

If it should be granted you, that all Gods people have the certain sense of it, without doubting or alteration, it would be *nihil ad rhombum*, far from proving Gods Spirit to be the peculiar teacher of his people, and so to teach them, as to render them infallible, which is the mark you aim at.

S E C T. VI.

The next Scripture you produce is. *Teach me to do thy will for thou art my God; thy Spirit is good, lead me into the land of uprightness.* Plal. 43. 10.

§ 1.

To bend this Text to your bow, you talk thus;

The Question will be, whether it was Davids intent, and the scope of his desire; that God should teach, and lead him by his good Spirit, or some other thing? but methinks it is resolvable in the affirmative, in two respects. What a strange Question is this! Who doubts but David commended the Spirit of God, as a good teacher? what then? must all other teachers, which the Spirit of God makes use of, as the means by which he teaches be cast off? Suppose I should say such a Man is a good School-master, I would fain be taught by him; doth that imply I would not learn out of a Grammar, or other books which he uses to that end? or, doth it not rather conclude, that I like not onely his abilities, but his method and means by which he teaches? the Psalmist saith, blessed is the man, whom thou chastenest

Chastenest, O Lord, and teachest out of thy Law. You would little less then hoot at him, that should from hence conclude, the Psalmist to reject the Spirit as a teacher, and to admit of no other Teacher but the Law. It is after this lofty manner of disputing, you undertake our overthrow.

- § 2. When you have so learnedly framed your Question, which by the disjunctive *Or*, you make to consist of two members, Which would he have for his Teacher? The Spirit or some other thing? you answer it like your self, *Metinks it is resolvable in the affirmative.* But I pray, which of the parts of your Question do you affirm? Which do you deny? Why truly it is the safest course you take, to affirm it of both: for then the truth is owned, and (in this point) the quarrel ended. But then what need your fighting against what you affirm, unless you are resolved to be quarrellsome.

Alas poor Man! it was by a meer mistake, you said truth, you intended to resolve in the affirmative, that he desired to be taught by the good Spirit of God; but in the negative of any other thing.

Canis festinans cæcos parit catulos.

- § 3. The two respects which thus blinded you, are enough to keep any mans eyes open, that is but willing to see. First, *How that the Word was hid in his heart.*—That internal Law, Word and Spirit, of God; which plentifully shews, how much he was an Enthusiast, and Quaker in the sence this man esteems us most heterodox. Law, Word, and Spirit are all one with you. But where do you find the Word hid in the hearts of the Saints called the eternal Word? 'Tis true, that it is within, in the

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memory, faith, love, and hide there with the hiding of security: but it was as much without before it was within, as the child's lesson which it gets by heart out of a book, which when done, you might as well call it, the child's *internal* lesson.

Your second respect is, *the very words* (viz. of the text) *imply the thing we urge them for, and can import no other sense.* Also *what did that clause do there?* viz. *thy Spirit is good.* Can the Spirit be good for nothing, if the external word be good for something as a teacher? I mistrust not the eyes of any but the Quakers, but that they will see at first glance, what a feeble Champion you are, without my pointing.

Parvas habet spes Troja, fides habet.

I shall trace you foot by foot no further, you shoot at so many marks at once, that 'tis hard to find which you level at, only in the conclusion, you presume you have hit the Pin of the white.

Unisonat ceculis, rudibus gemitantibus odis.

Your Arguments are generally sick of one disease, you argue from the presence of the Spirit of God in and with his people, by his motions, influences, manifestations, gifts, graces, means; to his essential being; as the sense of those texts: which is fallacious, and as I prove by this argument, answer it, when you can

§ 5.

The Spirit of God essentially considered, or as very God; is every where at all times, without the least change or alteration for ever.

But the Spirit of God in and with his people, (according to the import of those texts of Scripture which you produce) is not every where, at all

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times without any the least change, or alteration for ever. Therefore the Spirit of God in and with his people, according to the import of those texts of Scripture, which you produce; is not the Spirit of God essentially considered, or very God.

§ 6. The First Proposition is proved from *Mal.* 3. 6, *For I am the Lord I change not.*

The Second Proposition I prove, from *Joel* 2. 28, 29. which you cite *Pag.* 21. *And it shall come to pass afterward, that I will pour out my Spirit on all Flesh, and your Sons and your Daughters shall prophesie, &c.*

This was in *time*, what, and where it was not before.

Ezek. 36. 27. *Pag.* 20. *And I will put my Spirit within you, and cause you to walk in my Statutes, &c.* it was future, what it was not before; and is spoken of the gathering of the Jews from all Countreys. Then the Spirit of God shall be put within them: but this is not alway the same without alteration. *1 Cor.* 6. 19. cited by you, *Pag.* 30. *What? know you not that your Body is the Temple of the Holy Ghost, which is in you.* The Holy-Ghost did not dwell in them, according to the import of that Text, before their conversion.

The Lord was in the Temple at *Jerusalem*, and dwelt therein.

2 Chron. 6. 2. *I have built a House of habitation for thee; and a place for thy dwelling. Who is able to build him an*

2 Ki. 19. 15. *House? seeing the Heaven, and Heaven of Heavens cannot contain him.* How did God dwell there more then elsewhere? but, by placing his name, owning a relation to it as his house, sanctifying it

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it to his own use, manifesting himself in it, to those who waited on his Ordinances there solemnized. But now the place is void of all the footsteps of that presence.

I deny not, I doubt not, but the presence of God by his Spirit, in and with his people is much more glorious than that Type possessed: yea such a Mystery of union and Glory; as will be matter of intellectual exercise, and delight for ever: yet it is most certainly no more his essential Presence, than is every where. The difference is his being related to, actuating of, effecting in, and manifesting himself to, and union with the Souls of his people; so as none in the world but they, are blessed withal. And herein the Saints are so happy; they may well be content, and not put the name of the Godhead (in a strict and proper sense) on these his blessings. Such conceits are the natural source, (and have been) of opinions, and practices dishonourable to God, and unworthy of his Grace. § 7.

Another fallacy in your arguings is from the Spirits teachings indefinitely, to the Spirits teaching universally: at least all that concerns the duty of the People of God in religious things. The People of God have the Spirit, therefore, they could not be destitute of an unerring Spirit, in what concerned them either towards God or men. § 8.

S E C T. VII.

But your main fallacies are these two, from an *infallible* Spirit teaching, to the infallibility of the *Subjects*, in which the Spirit dwells as a Teacher.

And from the *Spirits teaching* to its *immediate* and *peculiar* teaching.

For the first of these, I shall produce some of your wild reasonings.

Page 33. § 1. *Thes. 15. 19. Quench not the Spirit—Those to whom he gave the caution had the Spirit, if those could not quench the Spirit, who had it not. Consequently the Primitive Churches were not without an unerring Spirit. But I believe, and can prove, that they who had not the Spirit themselves, might quench it in others, by despising prophesying in the exercise of its gifts, 20. ver. and those who have the motions of the Spirit (as you say the old world had before the flood) may be far from having the Spirit in the Scripture sense, i. e. dwelling in them to sanctification.*

But supposing they had the Spirit dwelling and teaching in them, 'tis a miserable erroneous and weak Conclusion, that they were infallible. That this is that you would conclude from such improper premises, is apparently your drift all along.

§ 2. A taste of this you give up p. 32. in these words
Page 32. *If God sends forth his Spirit into the hearts of his children, then are they not without an infallible Spirit; but the express letter of the Scripture affirms it, and consequently, our Adversaries reflection upon us,*

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for making it part of our belief is unsound and condemnable.

Your adversaries have not so little knowledge of the Spirit of God, as to say the Spirit of God is fallible : nor yet so ignorant of your spirits, and of the Scripture, as to say you are infallible. If the latter be it you say is unsound, it is upon no other grounds, than your arguing from the infallibility of Gods Spirit, to the infallibility of your spirits, or of theirs who are Gods people. But we are not ignorant that your principles make no distinction, much less a difference between the spirits of Gods people, and the Spirit of God : which is indeed the secret bias, which moves you so obliquely, of which I shall give a more ample account in its place. But you are yet so unwilling to speak plainly your mind, that you appear in many shapcs to insinuate this untruth, but are industrious to be uncertain and amphibious.

Quo teneam vultus mutantum Protea nodi.

You say, Page 31. And how this man can be esteemed a good Christian, who would render Christ Jesus the Head of a fallible body, by divesting Christians of an infallible Spirit, I leave to persons of better judgement, more honesty, and greater moderation to judge ?

By this we may more than guess your mind : but verily, if the asserting Christ to be the Head of a fallible body, i. e. that may in some things err or be mistaken, be worthy of your such reflections ; I know none will escape them among professed Christians, but Quakers and Papists. I see by this you may serve for a voter at Rome ; but your logick is o leaky you will hardly attain a higher promotion

An Examination of

there ; she will be loath to venture her grandeur, built upon the Foundation of the Churches infallibility ; upon your pittiful scribbling.

¶ 4 I wonder how you came to talk of Christsbody, to which he is Head : Or what men of your principles can mean by it, with the qualification of infallible ? Sure you do not mean his body in the most strict sense, *i. e.* the invisible Church ; that is not yet compleatly existing, and I doubt not, but when they meet and vote, they will be infallible : but that will not be yet. Nor yet the Universal Church visible, *i. e.* Professors of Christianity, Members of the universal Church, or any particular organical Church : for your party have gored, and besmeared those to excess.

I know not how we shall get a vote from them, except in the Creed called the Apostles ; to which (a small matter excepted,) all give consent. But then the Quakers are none of the Church, who will subscribe but to few of the Articles in that Creed.

¶ 5. How shall we find your meaning ? I will undertake to shoot near the mark, if not hit the pin in the white. You intend it of all the Quakers, and every individual person among them, at least such who give up to the light within, and its guidance : and is the Church in Spirit, (a Phrase used by Friends more than once) in their writings, but never in the Scripture.

But Mr. Pen, if Christ be Head to none but the infallible, woe to the poor Saints, who have trusted hitherto they had a Head in Heaven, who hath pity on the ignorant, and those that are out of the

the way ; who is their Advocate with the Father, and thereby a remedy against the sad consequences otherwise of their errings. And I am sure Christ is then none of your Head.

But to conclude this form of your reasoning, § 6. what I shall say to it.

You may as well conclude, all Gods people are omnipotent, because they have the Spirit of God, which is omnipotent. And they are omniscient, because the Spirit of God, who teaches them is so. And they are infinite upon the same grounds. The last two of these I can prove from some of the Quakers writings to be their blasphemous opinions, from this ground on which you build.

Monstr' horrend' inform', ingens cui lumen ademptum.

Were you so judicious and humble to submit to the certain teachings of the Spirit, in and by the Scripture, you may know

That the Spirit, though it never teacheth an error, yet those whom it teacheth directively may err, either not understanding, or not submitting to his teachings, that where the Spirit moves, and strives too, Though it self be omnipotent, yet it may move and strive in such a measure, as the corruption of bad men, and sometimes of good men do prevail against its strivings and motions. Although the Spirit of God will teach and move all the elect so largely and so effectually ; that they shall not fail of heaven, nor the necessary means thereunto : yet there is not one that can be proved not to err in practice, much less to have learned all things of a religious concern to them.

S E C T. V I I I.

§ 1. I might proceed to your fallacious arguing from the Spirits teaching indefinitely expressed, to its teaching peculiarly and immediately; which is frequent in your Pamphlet, particularly page 18, 29. and many more of your fallacious and confused arguings I might expose, were it worth while to trace such a trifler in all his vagaries, who hath the faculty (only to the stupidly ignorant.)

Fallere mille modis, nec non intexere fraudes.

In the winding up of your intangled bottom, you frame an Objection thus,

Object. 1. *Though you have said a great deal, to*
 Page 37. *prove that Christians should have an infallible Spirit in general: You want neighbours, I see you would fain be praised, and rather than not have it scratched where it itches,*

Mannus manum fricat.

but if the judicious give their vote concerning your elaborate triflings it will be,

Multa loquuntur, nihil dicuntur.

Yet you prove nothing distinctly, but confound a Judge, Rule, and Guide together.

Habemus consistentem reum.

§ 2. Least you eat your words, I shall put good proof of the truth of your confession upon record. You say in your answer to your own Objection, *That to me there is no more difference then essentially there can be in the Wisdom, Justice, and Holiness of God— They are so interwoven, that the one goes not without the other; thus it is in being a Judge, Rule, and Guide. &c.*

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If some should read their neck verse, at the rate you plead your innocency of your own charge; the benefit of the Clergy would befriended them but a little. What would you say of a man, that should affirm his brains and heart, and lungs, (being essential to the life of the body, and so interwoven that the one goes not without the other,) are but one and the same thing? the one cannot live, and be in good state without the other: and therefore they are but one and the same thing without difference, or distinction. And the man, suppose *John a Nokes*, should upon this ground, when he hath a delirium, or vertigo (diseases seated in the brain) be very busie to enquire, what is good for the Pthysick or Cough of the Lungs, or palpitation of the heart? but, being rebuked for his impertinencies, should reply, they cannot be one without the other. They are essential to the body of man its perfection, therefore what is said of the one may be said of the other, and what is good against the Pthysick or Cough, is good, must be good for a vertigo or delirium,

Mutato nomine, narratur fabula de te.

Let me advise you next time you write, to frame no Objections against your self; unless you shall have learned better to solve them.

A second Objection you frame thus, *But at this rate you utterly contemn and seclude the Scriptures; as having no part nor portion in being a Rule, Judge, or Guide to Christians.* Page 38.

I would your whole book had consisted of Objections; for you have spoke more truth of your own framing, in two Objections; than in most of your affirmations. You attempt to solve this
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with much the like success as the other, you praise the Scriptures and hug them hugely, till you have reduced them to *much like the shadow of the true rule*: And then you illustrate the sense of their authority in these very words;

He that is so inward with a Prince, as to know viva voce, what his mind is; needs not so much the same, when he meets it in print (because in print) as because he hath received a more living touch, and sensible impression from the Prince himself, to whose secrets he is privy. And this the Scriptures teach us to believe is a right Christian state and privilege. For said the Apostle we have the mind of Christ. And the secrets of God are with them that fear him. And guide me by thy counsel, and bring me to thy glory.

§ 4.

What Friends, but when they read this Princely flourish, but will conclude, not only that he hath done it neatly, but hit the nail o'th' head full! and spoken their minds e'n as right, as if he had been inspir'd by them all! and, no doubt, he shall be their White Boy, (for all his defects;) who strokes them so finely, and advances them to such a singular dignity, of privacy and inwardness with God; that not onely his revealed will in print is known by them in a more honourable, and immediate way; but also his secrets, which never stooped so low, as to be wrapt in letters.

Here we have (as in a glass) *W. P's.* opinion of the immediate teachings of the Spirit to be; not only above his teachings by the scripture: as to have a thing whispered in the ear from the princes own mouth, doth excell any narrative by a declaration; but also, so much

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above them; that he who enjoys this favour (which must still be no other but a Quaker) heeds not so much the same in print. How much? just not at all. For if this *viva vox*, more living touch, and sensible impression, do not put authority into them, they are but meer Ciphers. And if this living touch, &c. (as he believes) be without, or contrary to the Scripture, 'tis all as good and authentick. It is upon my Spirit, is of much more divine obligation, than, it is written. But Mr. Pen,

That, *The Scriptures teach us to believe this is a right Christians state and priviledge*, is a beetle-headed, and hard hearted saying. The Scripture knows nothing of it, nor could I ever yet have a proof that any of you all ever heard the voice of God (as *viva voce* is to be understood) and I am very well satisfied, the Quakers may be mistaken, if they should presume they did; ever since some of them took Paul Hobsons mumbling through a trunck, and a hole in the wall, to be the voice of the Lord.

But that this should be the state of a *right Christian*! wo worth the dayes past for so many ages! wherein among all professed Christians, but now and then One, were in this state, and that but a little while, ere? Their folly appeared to all men. Onely now and then the Papists had a job to do, for which a *viva vox* was a fit pretence.

But you have little Charity, in unchristianing all he world; whose very *state* is not according to these Characters. A man in the dark (especially if his fancy be strong) is full of visions, which have no other being than his imagination affords them: this appears to be your state, and the part you are acting.

6. I shall in short consider your warrants, which you annex to your rare harangue. *For said the Apostle we have the mind of Christ.* Sure he had a good part of it by tradition from the other Apostles, who were Christs witnesses of what he said and did: and we have it in the Scripture.

And the Secrets of God are with them that fear him. But where did the Apostle say this? 'tis no matter, if it was not the Apostle Paul, it was the Apostle David, and thats as good. Nay it is all one, if it had been the apostle G. Fox, or the apostle W. Pen, whose words and writings are of prophetical and apostolical authority, and may be numbred among the Scriptures, as well as Pauls, or Davids, or any other. Witness your audacious lines put in a different letter to be so understood. You say, but the Scriptures are herein fulfilled, *the holy way the vulturous eye did never see.* — and *that same ravenous Spirit after knowledge our adversary must come to know judged, &c.*

Page 84

9. 7.

It is further to be considered, that the words you quote out of the Scripture you pervert and the sense also. For *secret*, you put *secrets*. For *Lord*, you put *God*. For the latter you'l say it is one and the same sense; for the Lord is God, and God is the Lord: but here you are too bold for all that. God hath more Names in Scripture than one, and if the varying had nothing of significancy, whe wisdom of God would not have so expressed himself. But to put *secrets* for *secret*, marris the sense. But you'l say, not the *truth*. Yes verily, the *truth* in this place: for this text doth not say so, and to say it saith, and the Apostle saith; what they say not; is an untruth, and if I greatly mistake not, the words that

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that follow, and he will shew them his Covenant are interpretative of the word *secret*. For indeed though the matter and surface of the Covenant be obvious to every common intelligence, yet the necessity, worth, a considerable part of the sense; but especially the faith, interest, and well grounded comfort of it; are the secrets, which this one great, *secret* the Covenant contains, and this Scripture speaks of imparting to those, who fear the Lord: yet it excludes not external means.

And guide me by thy counsel. What is this to oppose, or exclude Gods guidance by his written or printed word? *Have I not written to thee excellent things in counsels, and knowledge?* Sure these were then as fit guide as Gods means. § 8.

But verily there appears such a Spirit of slumber, idleness, and worse, in your labours, as if you gloried in a careless or designed perverting the Scriptures, both for sense, words, and form: and to vindicate the sense of *G. Fox*, by the authority of your like crimes, or greater.

The text saith, *thou shalt guide me*, &c. Which expresses his faith in Gods promises, but you turn it in to a prayer, *guide me*, &c. Ep. 117.

I had almost forgotten a main consideration in your flourish, about immediate teachings; viz. *he meets it in print* (because in print) you here insinuate the formal cause of our respects to the written word, or printed; to be its being in print, and that there lyes the difference between you and us. § 9.

Not so, good Mr. Pen, the beam in our eye is not so big. neither are we inclined to that piece of superstition; for then no sooner you could get your

*Vitia nostra qua ad-
mamur de-
fendimus
et malum
ea ex-
cusare
quam excu-
tere, Sen.
Ep. 117.*

Psa. 73. 20.

your conceits in print; but immediately we must hugg them, and get the second impression in our hearts without more ado: for they are in print. But if you would know the Truth and speak it of us the next time you have occasion; it is this,

We value not the sense for the prints sake, but the print for the sense sake, and the blessings that attends that way of conveying the holy and revealed Will of God. And so much to correct your vapour, which may do you good; if you have so much good nature left, as is able to work with it.

S E C T. IX.

§ 1. And now Mr. Pen, to shut up this Discourse, I shall shew you your face in the glass of sense, if you think your eyes worth the using to that end. If you had dress'd your self by the glass of the Scripture, at this coming abroad, you had certainly been free of these spots.

Page 7. *Foul Epethites, as knave, puppy, fool, rascal, logger-head, Cheat.* This, you say, was the language of your adversaries *small Cryer*; but, as you call it, of a loathsome scent, so you blow it on the Author of the book within five lines. — *tryers of other mens spirits, who have so little proof of the knowledge of their own, as to be wanting in the alphabet, or first principles of common civility.* This is not fair, to charge him with anothers faults. But compare this Civility of yours, with your own, *thus far this*
 Pag. 111. *impertinent man. To all this I say, he obtrudes an arrant lie upon our very senses. Wretched scribler! how idle? how frivolous? and how very troublesome is he with his ridiculous remarks.* If

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If you are not guilty of the obtrusion you impute to your adversary, (and that frequently, and apparently,) I cannot read and transcribe english. But this I take the trouble of, to let the world know, that *W. Pen*, will daub his Adversary; and that *Per fas, per nefas*, and like one greedy of victory, *Aut inveniam, aut faciam*. You will find him in faults, or make gross ones, and charge upon him.

G. Fox, he thinks, has miscited a Scripture, ergo he is an Impostor, and the Quakers a pack of Hereticks; It is after this lofty manner of disputing, &c. Page 4

I never read a more confident untruth. The Authors Argument is too large to transcribe here.

Your adversary saith, some of you excell in many things, which are in themselves good and laudable. Page 1.

You say, *If we excel in all things*, as he confesseth, which is to say, that there are but few things wherein we don't transcend all others: and you direct us to page the first, where we may prove your falsifying. Page 10.

Your adversary saith it is rare with him [*Fox*] to use any text, and not abuse it, Page 1.

You say, *A few Scriptures he mostly confesseth*, that but one of us hath miscited; either in reference to a disorderly quotation of the words, or unsuitable application of them, you know he pretends to deal but with *G. Fox's* abuses.

Your Adversary saith, And indeed I have found it very fruitless to deal with you, by way of reason and Scripture, and Page 3. I will not now deal with you, so much by Arguments drawn from reason Page 2.

reason or Scripture and depending purely on the understanding and mind, &c.

Page 13. You say, *He promiseth for the future to avoid the use of both Scripture and reason*, and direct to Page 2.

*And after
calumniare
aliquid ad-
harebit.*

I could produce in your Spirit of Truth, many more such tallies in point of fact, and you saying, page 1. you carefully perused the Book; you prove your self to be more than a meer careless, even a wilful transgressor.

§ 3. But if this be your way of answering your adversaries, and throwing contempt and reproach upon them, 'tis not possible for any to escape your hardest censures. And I am perswaded you are secure of your Friends considering what is objected against your principles and practices of a Religious concern, by any of your adversaries writings, or you would not thus adventure your reputation with them.

¶ 4. I would desire you, if you will hereafter pretend to be an answerer; you would be more solid and rational, then (when you find your adversary appealing to the light within you, to judge whether G. Fox have rightly transcribed the texts of Scripture he pretends to use; which may be done with a little measure of natural light, and common sense) to conclude with a high rant, and charging your adversary with infatuation; that he hath given himself the lie, and you the cause: as if thereby he acknowledg'd the light within you, to be so allsufficient, as you pretend, and that if a man can judge infallibly, when he reads, and compares a few written or printed lines; whether they agree in the same words: The Quakers light must needs

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be infallible and indefinitely and without any bounds, at least in Religious and Divine Concerns.

But above all, let me intreat you, that if your Adversary give you your due, saying moreover, "The light in every man is not to be extended to all cases whatever: as if every man that attends to the light in him, did certainly know what is good, what is evil; right, or wrong in every case."

That then you will not gratifie him, with such Reason and Rhetorick, as in the following words of yours. *I heartily pity the man, and am really afraid he has overcharged the strength of his brain; for with me such manifest contradiction, is but a smaller degree of distraction. I would fain have a rational answer from him, if he be yet capable of one. How can the Light be a judge of good and evil, and not be so? And all within the space of ten lines. If the light, as by him acknowledged, be a judge of good from evil, and the contrary; then in all cases wherein good and evil, right and wrong make up the Question, the light cannot be secluded, as wanting in true judgment; because good and evil are part of the Question in the granted Proposition; deny that the light is sufficient in any case of right and wrong, and deny all.*

Verily, Mr. Pen, you seem to lay a Plot here, to blow, at least, all the Judges off from the Bench, to make room for any Quaker, though the most witless of them all. For, if he can but discern right and wrong in any case: Suppose, whether in changing a shilling, he hath wrong
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done

done him, if he receive but two groats for it, and right if he receive three? he can then discern right and wrong in all cases whatsoever, and he that shall say the contrary, you will chastise him with Sarcasms, as keen as a Badgers Teeth.

Though I am a little pleasant (for I cannot *sudare circa nuces*) pray bear with me. I assure you I have had some heart-akes for you, when I have deeply considered, that a man of your hopes should be thus left of God (I fear for pride and giddiness) as to be made a Pillar of Salt, to caution others to take heed lest they fall into the same snare: which, whatever conceit you may have of your self, is too apparent. Do not affect to be a Chief of a party, learn that Lesson by Scripture-light :

Eccles. 7.5. It is better to hear the rebukes of the wise, (I mean not my self) than for a man to hear the Song of fools. It is great pity that what parts God hath given you, should be fettered, and smeared with the polluted Chains of the grossest delusions: expect no other, but that God will wither you in your Reasonings more and more, if you will needs deifie such a poor Creature as natural Conscience, and reduce so much within the compass of a poor earthen defiled vessel: But if you are resolved to go on at this rate, let the Title of your next Book be, instead of *The Spirit of Truth, &c. The Spirit of Babel*; and this will much more properly express the Contents of it. *Babel* in the Hebrew is the word from whence *Babble* in English

The Pretences of the Quakers to Apostolical, and immediately Divine Inspirations considered; and a Spiritual and Rational account of truly Apostolical men, and their immediate Inspirations.

SECT. I.

Next to their Tenet of the light within every man, to be the Christ and God essentially considered: *This*, of its immediate Dictates (which they hold to be as purely Divine as any the Apostles had, or the Scriptures express) is the grand Pillar of their other Opinions, and Practices, called Religious.

This pretext, according to an Author of their own (E. H. one of Antichrists Volunteers defeated, pag. 5.) gives the credit to what they affirm: *And yet would fasten all these upon the Lord, so that his deceit might be of more Authority, and none might question the matter thereof, because the Lord always moveth to Truth and Righteousness.* Well then, if we can prove that the Quakers are not inspired persons, but far otherwise; we shall prove them gross Impostors, abominable persons, slanderers, and blasphemers of the Holy and Divine Spirit; and break that snare by which their poor deluded Profelytes are fast bound, and chained to their Dictates.

But sure you will judge that they who pretend thus high, have somewhat like a Reason for what they affirm: The main props of this Opinion of themselves, I shall bring to light, and examine.

The first is a Propheſie of the pouring out of the Spirit, *Joel 2. 28.* — *I will pour out my Spirit upon all fleſh, and your ſons and your daughters ſhall propheſie, &c.* Let us conſider how much this will befriend them : They will not ſay (I am perſwaded) that all fleſh (in the Text) is to be underſtood without any limitation at all ; for then Sheep and Oxen muſt propheſie : nor yet will they allow that the Spirit ſhall be poured forth upon all men and women, old and young, without ſome limitation ; for then the moſt wicked, and ſottiſh muſt be of the number ; yea, thoſe who are the keenest Adverſaries to their Doctrine (among which I doubt not they will give me a room :) but if they ſay, every one hath the light within, which is a Principle capable of this Character, if they gave heed to it, and at ſet it liberty ; I anſwer, ſo had all men this principle ever ſince the world began (if what they ſay themſelves be true) but the Propheſie ſaith, *It ſhall come to paſs after thoſe days :* So that it muſt needs be meant of a time then to come : but if it be to be underſtood (as without doubt it is) as well of ſome particular perſons, and not all univerſally, as of ſome Age or Ages, and not all univerſally : They muſt bring ſome proof that they are the perſons intended ; or give us leave to tell them they have heretofore ſtolen the words of the Lord, which belonged not to them, by falſly applying it to themſelves : And if the Expoſition which *Peter* the Apoſtle gives of this Propheſie be worth the heeding, it was fulfilled (at leaſt in a good meaſure) 1600 years ſince ; and whether the world ſhall

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shall ever hereafter behold the like in that part of it, I shall not assert: *Act. 2. 16, 17.* and so on; But, *this is that which was spoken by the Prophet Joel, &c.* What? *They spake with other Tongues* (about fifteen in number) *the wonderful works of God*; and this was ushered in by Signs from Heaven; *A sound, as of a mighty rushing wind, cloven tongues like as of fire*; all of which were witnesses sent by God for the confirmation of the Lord Jesus Christ, whom they preached to be God's *Messias* before promised.

§. 3.

But let us see how near the Quakers approach to this evidence. That they began with a noise, yea, a rushing noise, we know; but that it was a sound from Heaven, we are sure of the contrary: that they have tongues, and fiery and cloven-tongues also, we shall not deny; but these are not such *cloven-tongues, like as of fire sitting on them*, and appearing to the bodily eyes of others: Nor do they speak variety of Languages by the gift of the Ho'y Ghost, (though some of them have gone into foreign Countries, with a confidence they should be gifted with strange Languages, but their Spirit deceived them.) Those in the Text, in those Languages or Tongues spake the wonderful works of God; but the Quakers with their native Language only speak the amazing delusions of Satan. The persons in the Text had and used these gifts to confirm and evidence Jesus of *Nazareth* to be the Christ, *22 verse*, and that same Jesus to be exalted by the right hand of God, *verse 32, 33.* but the Quakers improve their gifts (with all their might) to disclaim that man Christ

Jesus Christ, as having any being; and to exalt their own Christ whom they call the light within every man: And considering also that the Prophet saith, the Spirit shall be poured out on all *flesh*; methinks they of all others should claim the least share in it, who call others *flesh*, who are not of their mind (but themselves Spiritual) and will not seem to endure any thing that hath a relation to the *flesh* (though sanctified by the Spirit and Grace of God) which they rebuke in such-like terms as these, *Silence all flesh before the Lord*. Thus I have discharged this Text from so bad a service.

SECTION. II.

The next main prop for this mistake is, that they speaking and writing by the conduct and motion of the light within them (that being with them the Spirit of God, as well as Christ the Son of God) it must needs be by Inspiration of God, and motion of the Holy Ghost. *And by the same light* [light within] *do we discern, and testifie, &c. Parnel, Shield of the Truth, pag. 10.* Yea, they will have *Moses*, and all the Prophets to be inspired Divinely, as they were guided and moved by the light within. *The Word said, Let there be light, Gen. 1. 4.* (mark this) *and the light was brought out of darkness; so the morning was come, and the day was created in the Eternal Word; and into this life* (I suppose it should be light) *was Moses gathered, and had his understanding opened, that he could see to the beginning* — *And there was no Tradition*

to give him the knowledge of it, but the light which shone out of darkness in his heart, Morning-Watch, pag. 2. What words can express the untruths, absurdities, and blasphemies of this saying! The Word [Christ] created the light [Christ] the first created morning is Christ; and all this together within, was the inspiration by which Moses understood what he wrote of the Creation.

Hear a third, that by the mouth of more than two witnesses what I have said may be confirmed; John Story, Short Discovery, &c. pag. 2. And though the holy Scripture without, and the Saints practises are as lights in the world; yet far be it from all true Christian men so to idolize them [the Scripture and Saints practises] as to set them in esteem above the light, which is sufficient to guide: or to esteem them equal with the light, and Spirit of Christ within, from which the Scriptures were given forth, and are but branches of that holy root; and as it were fruits of that heavenly Tree, viz. the appearances of God in the hearts of his people. You may see then whence their Opinion of Divine Inspiration to be the inlet of their Notions arises; and that the Scriptures are but branches growing from the same root, viz. the light within.

§. 2.

That I may arm those who are willing to be defended against such a strong delusion (wherever it hath once seized the belief) by Scripture-light, I shall take the pains to lay down some certain Characters of all the Apostles divinely inspired, & all their Doctrines that flowed from the Spirit of God by way of inspiration immediate,

Apostolical Persons and
 diate, contained in the Scripture, and having the
 same divine Authority.

SECT. III.

*Characters of the Persons who were
 Christs Apostles, and preached on
 wrote the Gospel by Inspiration of God,
 which we call the Scripture, or Word
 of God.*

They had an immediate Mission and Call from without them by Jesus Christ, to preach, and declare the Gospel. That Call, and Commission which the Apostles had, *Mat. 28. 16.* to the end of the Chapter, was from without ; it was Christ who conversed with them, and was the Object of their bodily eyes : It was that Christ whom the women held by the feet, *ver. 9.* and his Call (as his person) was without them ; the sound of which was received by their bodily ears, in those words, *ver. 18, 19. And Jesus came, and spake unto them, saying, All power is given to me in heaven, and in earth : Go ye therefore, &c.* And it is a strong Argument to prove this immediate outward Call to be essential to the Apostolical Office and Power , that when by *Judas's* fall the number was imperfect , he that was chosen in his room, was chosen and called by an outward Call ; the Spirit of God determining by a *Lot*, *Matthias* to be the twelfth Apostle ; as Christ did the rest by his voice with-

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without them, *Acts* 1. 24, & 25 verses: they had a large measure of the Spirit within, (and *Matthias* in particular,) but that was not sufficient.

Yea the Apostle *Paul*, who was born out of due time, had this immediate outward Call when Christ appeared to him in that glorious and terrible form, *Acts* 26. 13. *At mid day, O King, I saw in the way* (not in the heart, or I in the way saw) *a light from heaven above the brightness of the Sun*; (the light in the Quakers, I am sure, would be seen by any who are not bodily blind, if it were such) *shining round about me* (then it could not be a light only within) *and them that journeyed with me*; if it had not been without him, they could not have seen it. Verse 14. *I heard a Voice speaking unto me*, (not within me) *I am Jesus*, Chap. 10. Ver. 22. *Jesus of Nazareth*: and I am sure the light within is not of *Nazareth*. These things are enough to prove the Apostles had all of them an outward Call, or a Call from Christ without them to their Ministry and Apostleship; and that the Quakers apostleship and inspired ministry is far from Apostolical.

They were all such as had seen, and converted with the Lord Jesus in an outward visible form to the bodily senses. §. 2.

And that I take to be the literal sense and import of that Scripture, *1 John* 1. 1. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life*. All these expressions cannot with any shew of

of reason be construed of a mental, or spiritual converse with Christ as an object of faith, but must be understood of the exercise of the bodily senses and faculties upon the visible humane nature of the Lord Jesus. And if it be objected, that it is said this Object was from the beginning, which his humane Nature and body could not be; I answer, There is a communication of both Natures in the person of Christ, by which the properties and concerns of the one are attributed to the other, as I might give abundant proof of. But I will instance in one which may be sufficient: Acts 20. 28. — *To feed the Church of God, which he hath purchased with his own blood.* God is not a being made up of flesh and blood, but a pure impassible Spirit: yet Christ being God as well as man, the blood of his Man-hood is called the blood of God.

It is observable, that the Apostle *John* brings these proofs of his Apostleship in the front of his Epistle, as being necessary for obtaining Credence to what follows.

To put all out of doubt, consider what is expressed, 1 Cor. 9. ch. 1 ver. *Am I not an Apostle? am I not free? have I not seen Jesus Christ our Lord?* Some did probably object against Pauls Apostleship, because he had not seen Christ in the flesh, as all the rest of the Apostles had done: but he answers this Objection; *Have I not seen Jesus Christ our Lord?* It could not be meant of seeing him by the spiritual eye of Faith; for so all the Saints have seen the Lord; that is common to the weakest babe in the Faith. And

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where did he see him, but in the way to *Damascus*? Compare the fore-cited Text with 1 Cor. 15. 8 ver. *And last of all he was seen of me also, as of one born out of due time.* He was not born a Saint, or Believer out of due time; for conversion will be in season to the end of the world: But he was born an Apostle out of due time, the Lord Jesus visibly appearing to him to that end in an extraordinary season. Thus we see that to Apostleship the sight of the person of Christ, as an outward visible object to the bodily sense, is necessary.

A third distinguishing Character is, they were all enabled to work Miracles; such Miracles as were neither in secret for the place, nor doubtful for the matter. I should but waste time and paper to give instances of this: the Histories of the Evangelists, and Acts of the Apostles will furnish you with enough. The Quakers having been conscious of the necessity of this, have some of them pretended to Miracles to credit their Apostolical pretended inspirations; but none can they prove. Some have attempted such like performances, but have failed in the undertaking; so that, if we will not believe them for their bold asserting, we are like to have no better evidence: and he that is so silly as to believe on so feeble a ground, I am sure his faith stands not only below the power and wisdom of God, but the right reason of man.

And this must needs be a humane faith (in the most sordid sense) which hath not any divine evidence for its support. We can by the grace of God give a reason of that hope in us which

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is grounded on Scripture-verity, because we can prove that it is the Word of God, which was sent from him by the Messengers by him appointed, and furnished to that end; Acts 19. 13. *Jesus we know, and Paul we know; but who are ye?*

Fourth Character of the Apostles inspired.

The Apostles as they were commissioned to teach all Nations, so they were furnished with Tongues and Languages in a supernatural way; by which they could speak to the understandings of any Nation or people to whom they were sent; Acts 2. 8. *And how we hear every man in our own Tongue, wherein we were born.* And it is remarkable, that the Apostle Paul was gifted this way above all, or most; he being the Apostle (more eminently) to the Gentile-world, and travelled more foreign Countries than any of the other, that we read of.

I cannot but wonder at the blindness of the Quakers, who give it as a mark to the true Ministry (denying and disdaining all others) not to be confined to a certain place in the ordinary exercise thereof; but as the Apostles, to have no less than the Universe for their Bishoprick: while it is apparent, that they do not more out-strip others in pretences of Spiritual and supernatural Gifts, than they come short of them in visible quali-

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qualifications for the ministerial imployment, especially the knowledge of the Tongues : and who ever among them understand any Tongue, or can speak or write it, besides their native Mother-tongue ; let them say it if they dare, that they came not by it by natural and ordinary means.

And if God had given them an Apostolical Call and Gifts, surely this of Tongues would have made some signe and noise of it ; for God never calleth to any Gospel-Office and work immediately, where he doth not afford abilities for the discharge of it. If the Quakers had the Gift of Tongues, who direct their Pamphlets to all Princes and Potentates ; to every Creature, and all Nations in the World ; surely some of them by that Gift would have preached their Doctrines to foreign Nations : But some have attempted it, and sped so ill, as to become dumb preachers in other Countries : Others have learned more wit than to make the adventure ; yet their Writings are full stuffed with the bold asserting of their Apostolical Call, Gifts and Inspirations.

SECT. IV.

Having given you some Characters of the Apostles, who were called to that Office, and were inspired by the Holy Ghost ; I shall take some pains to give you an account of inspiration it self, as it is distinct in its very species and kinde (not in degrees only) from those teachings and illuminations of the Spirit, which
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are ordinary, and common in some measure to all the Saints.

The right understanding of this, will keep not only in the Controversie before us, but in many other cases that may occur.

I shall (before I enter on the differences between the Spirits inspirations, and common illuminations of the Saints by the Spirit) prove that there is such a difference, and that the one is not in any degree or measure the other.

All the Saints have the saving and sanctifying teaching and enlightnings of the Spirit; yet not all of them (nay, but a very few of them) had the extraordinary enlightnings of the Spirit by way of inspiration. *Know ye not that ye are the Temple of God ? and that the Spirit of God dwelleth in you ? Now if any man have not the Spirit of Christ, he is none of his , 1 Cor. 3. 16. So that every Babe in Christ hath the Spirit of Christ in its saving manifestations and operations, or effects ; though but a few were immediately inspired. And God hath set some in the Church , first Apostles, secondarily Prophets, &c. Are all Apostles ? are all Prophets ? are all Teachers ? 1 Cor. 12. 28, 29.*

§. 2.

The Apostle Paul doth plainly express this specifical difference, or difference in the very kind of the Spirits teachings in and to his own person : *But she is happier if she so abide, after my judgment; and I think also that I have the Spirit of God, 1 Cor. 7. 40.* The Apostle doth in the case there agitated , give his advice as a Saint who had the Spirit of God in the same kind of enlightning which other Saints had, or all the Saints

Saints had ; but in an eminent measure : yet this enlightning and teaching of the Spirit was not by way of immediate, and Apostolical inspiration ; but by enlightning his judgment, and enabling his natural faculty of discerning to pierce into, and rightly decide the difference.

For if the Apostle had received what he here expressed by Divine inspiration, or the Spirit of the Lord immediately inspiring, it would have been not only unnecessary, but very much injurious to the infallibility and authority of the Spirit of God, to have made his judgment bear a part with it.

Yea, it had been an usurping on the Divine Spirit, which an exercise of our judging faculty concerning its truth or falsehood, must needs be ; where it is evident that the Spirit of God doth its part, by way of immediate inspiration ; to which ready and full credit ought to be given without hesitation.

SECT. V.

Characters of Divine Apostolical Inspirations, distinguishing them from all other Instructions.

That Divine inspiration whereby the Apostles and Prophets (as such) were illuminated, came in without the use of the bodily senses, as receptive of outward Objects, and carrying them to the rational and considering faculties, to make
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conclusions from them : and this is properly immediate Divine inspiration, or revelation.

But Divine Truths received by the Saints (as Saints, ordinarily) are received by such means as are Objects to the bodily senses, as significative sounds to the ear, visible Objects to the eye, &c. let the Quakers or any other shew me, if they can, that the knowledge of God comes ordinarily to men by any other way without these : *Faith comes by hearing* (that is, ordinarily ; for a Babe may have the habits of saving faith, whose hearing serves little to that purpose) or by reading : & that knowledg of God which the Heathen had, or might have had, without the Word revealed handed to them as to us, it was by considering the works of God's Creation and Providence ; which were the Books wherein God wrote to them many Lessons concerning him, and their duty. So that in few words, persons being illuminated by inspiration, it was first within them ; others have it first from without them ; at least in the premises from whence the understanding assisted by God, infers Truths.

§.2. The great Objection of the Quakers against the later Position is from this Scripture, *Rom. i. 19, 20. because that which may be known of God is manifest in them, for God hath shewed it unto them : for the invisible things of him, &c.*

The words *in them* in the Greek *ἐν αὐτοῖς*, are either *in* or *among them*; the later sense is to me the most probable, because, that while the far greater part of the Gentile-world were so brutish, that they little regarded or understood any thing,

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of God; but were so besotted with sensuality, that they understood and minded nothing but what might gratify a blind, and impetuous appetite: some among them whose intellects were better employed, came by the knowledge of excellent things concerning God, which they not only taught, but left in writing as a witness to Posterity.

But to put all out of doubt, the 20^{verse} speaks what I affirm plainly: *For the invisible things of him from the Creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, &c.* Here you have an account what may be known of God by the Heathen, who had neither revelation immediate to themselves, nor handed to them from others by the Word heard, or read: viz. *the eternal power and Godhead*: and that which they were condemned for, ver. 26. was not for not knowing, or practising what had relation to the Mediator, or not believing the word of promise, which never was within the reach of their ears; but for their miscarriages against God the Creator, whom they might, and ought to have known, and acknowledged. God is in his essential Being, the invisible God; but he was manifest among them, How? From the Creation of the World, by the things that are made. Take another Text for the confirmation of my Exposition of this, *Act. 14. 17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from Heaven, and fruitful seasons, &c.* They were not without witness concerning the Divine Being, and Attributes of

Apostolical Persons and

Mercy and Goodness; yet if the rain, and fruitful Seasons, were without them; the witness was without them before it was within them.

But for the Quakers pretences of their conceits of Divine things to be by immediate inspiration of the Spirit to them, when we hear of Pagans and Heathen who never had the least notice of, or from the Scripture, talk of Jesus Christ, a crucified Redeemer, and the Promises, and Covenant of God; we may a little listen to them: but for a people who live where the Scriptures are so much known, to talk Scripture-phrases, and Gospel-phrases; and then tell us, they had it all by Divine revelation immediate to themselves, is as ungrateful and foolish, as for those who were born and bred in *England*, and have learned their Mother-tongue from their childhood, after 30 or 40 years, to affirm they learned every word of it by immediate inspiration, or could have known it as perfectly if man had never taught them; while in the mean time those foreign Languages they never heard spoken, they can neither speak, nor understand one sentence of, if it would save the world.

§. 5. Again, Those Gospel-illuminations for the matter which are by immediate inspiration, are beyond the utmost reach of our natural faculties of the mind (though sanctified) to attain by their improvement: and therefore it is said to be, *2 Tim. 3. 16. Quotumque, Divinely inspired.* It is not produced in the exercise of the rational faculties; the Soul is purely passive or receptive therein; and is to those illuminations

as the wax is to the Seal; according to 2 Pet. 1. 21. *For the Propheſie came not in old time by the will of man but holy men of God ſpoke as they were moved by the Holy Ghoſt, propheſies, acted, carried.* Some of them, viz. the Prophetical part, were ſo far from being attained by the uſe of natural faculties (though ſanctified) that their very wills which are the firſt movers, even in intelligent agents, did not ordinarily ſo much as direct their underſtandings to the finding out the Truths which were revealed to them; but when their thoughts (in their preſent poſture) had no tendencie to any ſuch particular things (no more than a man in a deep ſleep) they were then moved by the Holy Ghoſt; that whereas ordinarily they are fixed, and bent to ſuch or ſuch ends, by the humane will, here the Divine will takes its place and doth all.

And for thoſe Historical parts of the Scripture, as of the Creation, Fall of man, written by *Moses, &c.* and the Doctrinal parts written by the Apoſtles, &c. although the things in general might be the ſcope and aim of their intentions; yet the gale by which they were driven ſteadily and infallibly, was not the utmoſt of their natural, and ſanctified, and higheſt improved faculties; but the ſupernatural guidance of the Divine Spirit, whoſe product was like it ſelf, without the leaſt ſtain or ſpot of humane frailty and weakneſs.

Whereas that illumination of the Spirit, which (in the kind of it) is common to all Saints, flows in by the Lords bleſſing on the improvement of their underſtandings and judgments,

ments, whether on Creation, Providence, or matter divinely revealed without them originally, viz. that contained in the Scripture; which although their faith be retolved into, and determined by, yet the highest pitch of their spiritual understanding is raised by a right and sanctified ratiocination from those principles, comparing spiritual things with spiritual.

And experience teacheth, that though an idle loyterer may grow giddy with empty swimming notions, which are rather the diseale of a spiritual pride and intoxication; yet God doth mostly (if not only) bless those with high, and solid illuminations, who humbly wait on him, and beg the concurrence and assistance of the Father of Lights, and Spirit of Truth.

- §. 7. That God doth bless in such ways to the (such) illuminations of the Spirit, is clear from this Scripture, Heb. 5. 12, 14. *For when for the time ye ought to be Teachers, ye have need that one teach you again, which be the first principles of the Oracles of God, and are become such as have need of milk, &c.* It was their sin which was rebuked as the cause of their ignorance; and what that should be, but their slothful unfaithfulness in the use of advantages, I know not: *But strong meat belongeth to them that are of full age,* (this must not be understood of number of dayes, but measure of knowledge) *even those who by reason of use have their senses exercised to discern both good and evil.* They were thus illuminated by the Spirit, in the way of the use and exercise of their sanctified natural faculties, and the Ordinances of God for that end.

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If any Quaker shall say, True, we are illuminated not by study, and *poring* (as they call it) on the *Scripture*, or any thing else, but have our knowledge without such carnal toil, and the wisdom of the flesh; and therefore it is by inspiration immediate. Let such know, that they must shew somewhat more then palpable error, gross ignorance, and unparallel'd confidence, ere they gain credit with any but those simple ones (in a silly sense) who believe every word.

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§. 9.

A third Difference is, that Apostolical illuminations and immediately inspired are not habitual; they are not the more constant frame of the soul, but have their fluxes, not as Springs or running Rivers, or Tydes, which have their ebbs and flowings, yet the chanel alway plentifully supplied; but as bourns and floods that sometimes rise high; yet the grounds they cover for a while, are sometimes and ordinarily a long time dry, and no appearance remaining of those inundations. The Apostles and Propnets had not such a Well and Spring of this sort, as alway run; or out of which they might ordinarily give advice, and teachings of this kinde.

Whereas the Spirits most ordinary illuminations common to all Saints, do in their several degrees and measures in-dwell in their souls, and are as qualities adhering to their subjects; their mindes and faculties being so united to them, as Sugar being melted in the Wine, its sweetness is constant and abiding thereby.

And hence it was, that the Apostles, though they could alway teach from the habits of light

and knowledge they were blessed with, yet in some cases, at some times, could not speak as inspired by the Holy Ghost; witness Paul, who in the body of his Epistle to the *Corinthians* makes this distinction, 1 Cor. 7. 6, 12. to the end of the Chapter: *But I speak this by permission*, ver. 6. *but to the rest speak I, not the Lord*, ver. 12. *Now concerning Virgins I have no commandment of the Lord, yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.* 25. *But she is happier if she so abide, in my judgment, and I think also that I have the Spirit of God.*

The same Apostle gives instruction concerning the Choice of Bishops, that they be such as
 1 Tim. 3. 2. *are apt to teach*; *ἰκανοὶ*, the word signifies both the habit or faculty, and also a promptitude and readiness to imploy it. And to Ti-
 2 Tim. 4. 2. *mothy, to be instant in season, and out of season*, that is, not only at necessary times in a constant course, but occasionally: and he could not so preach the Word as became it, and an Evangelist, but from habitual illumination. Mat. 13. 52. *Then said he unto them, Therefore every Scribe which is instructed to the Kingdom of Heaven, is like unto a man that is an Householder, which bringeth forth of his Treasure things new and old.*

§. 10. A fourth Difference, the inspiration of the Spirit doth not grow and increase gradually, and according to time and industry.

Samuel had as elegant and powerful an inspiration or revelation, when a Child, as when he was old. And the Apostles on the sudden at the

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the effusion of the Spirit in that way of ministration, had as eminent inspirations as ever afterward.

But the illuminations wherewith God doth usually (by the efficiency of his Spirit) bless his people, doth ordinarily grow, at least is capable of it. Some to whom *John* writes, were grown to be Fathers.

For when for the time ye ought to be Teachers, Heb. 5. That is, ye might have grown to such a degree of illumination (if you had stood in the way wherein the Spirit of God doth usually bless therewith,) as to have been able to teach others. Yea, the Lord Jesus Christ himself (as man) did increase gradually in these habitual illuminations, Luke 2. 45, 46, 47. *Jesus grew in wisdom, and in stature:* And that it was meant of divine light, or light in divine things, Read the 46, 47 Verses, where he is said to be disputing with the Doctors; and that his answers were astonishing to the Hearers.

Fifthly, Apostolical inspirations were intended by the Spirit; for a divine and authoritative Obligation to the Faith, Order, Life, and Consciences of others; and are therefore rightly placed among the Scriptures, or written Word. *If any man think himself to be a Prophet or Spiritual, let him acknowledge, that the things that I write are the Commandments of the Lord.*

But the teachings of the Spirit to the Saints (as Saints) are no such obligation, any farther than they agree with, and have their authority from the minde of God revealed in the Scripture.

Sixthly, Apostolical teachings and inspirations were of authority to constitute a new order and polity of the Church; to which the former, though of divine authority (in their season) were to give place: Yea, those Doctrines and Promises so revealed to them by God, and by them declared (as such) are binding to our faith and practice; although we cannot discern any of the like import in the Scripture before written.

But the teachings and illuminations (by the Spirit) of the *Saints* (as such) do not add to, or change any thing of the Doctrine or Order established by Christ and his Apostles; neither are they contrary to the written Word, nor in point of Doctrine beside the sense of it, or beyond it.

To conclude, The teachings of the Spirit, and its Motions in the *Saints*, which are most purely divine and immediate in our days, are the bringing to remembrance, explaining to the understanding, imprinting on the affections, the matter contained in the *Scripture*, and directing them to understand providences, to act in their occurrent occasions suitable to his will revealed in the *Scripture*, and moving their wills to a compliance with his, but are all to be tried by the *Scripture*, and not the *Scripture* by them.

Some I believe will reply, How did the Prophets and Apostles when they received immediate revelations, and were inspired of God, know it was no delusion? and if they knew it being men as we are, why may not we?

I dare not attempt to pry into the most secret ways of God, and undertake to give you a history and description (to the full) of the Spirits workings on the Souls of his Prophets, in conveying his will to them, and satisfying their judgments and Consciences that they were the inspirations of God.

Yet I shall say so much of them as may satisfy any willing Reader to be informed, that they had more to evince it than any have now, and we have enough to convince us that they were inspired.

First, Whoever they were that were givers forth of the Law, or the Covenants in their first promulgation, had the Testimonies of God for them, by Gods outward Call to that as their special Office, and his promise of guidance in the discharge thereof, signs and wonders wrought either by God immediately, or by their hands, as the Apostles, Jesus Christ, *Moses*.

Secondly, All the Prophets have a Testimony of their being inspired of God, by Miracles which they wrought, or by the quoting Scripture out of the Books written by them; or bearing their names (in the New Testament) by Christ, or his Apostles.

Thirdly, For the Historical part, which hath §. 3. a respect to the things done within their knowledge as men, the Writers of that, or those parts of the Scripture, were either under the Testimonies of Miracles, or were by some express Testimony of God rendred holy men, and being so qualified, they would not write more than they knew, and could not easily be mistaken in mat-

ter of fact, and being Scripture, is said by Paul to be of Divine inspiration.

S. 4.

Fourthly, All these Books of the Old Testament, out of which somewhat is not quoted in the New as Scripture, were received as Scripture by the Jews, and then Church of God; and that in the time of many Prophets, to whom Divine Testimony hath been given; and it cannot with any show of Reason be supposed; that those Writings should be falsely fathered on God, or taken for authentique Scripture, and the Prophets not discover and reprove it: whereas far less heinous evils than that would have been, were often the subject-matter of their sharp reprehensions.

S. 5.

Let any Quaker, or other, give me or themselves the like satisfaction of their being immediately inspired, and they shall have my leave to hold such an Opinion of it.

But for those inspirations which, they say, many had before the Scriptures were written, the mention of their title will give full satisfaction; it will be a poor Argument to prove men are now inspired as they, considering they had not the revealed written Word at all, and we have it so full, that all things necessary for any to know, are therein included, and thereby expressed.

The second thing I must reply to is, what the Quakers frequently Object, viz. That we make the Scripture the judge of the Spirit, whereas the Spirit gave forth the Scriptures.

S. 6.

I answer, this is for want of judgment in the Objectors.

Far be it from us to bring the to-be-adored Spirit-

Spirit of God to any mans bar for judgment to be passed on it, or any thing that is his immediate Work or Word: all we profess in this matter to make the Scripture a judge or determiner of is, whether this or that be the mind of the Spirit or no? but if once it appear to be the Voice and Mind of the Spirit, we profess it our duty to reverence and submit to it.

And we being certain that the Holy Scriptures were given forth from God, and that God is not opposite to himself; we conclude that what is contrary to the Scripture, cannot be the Word of the Spirit; because then the Spirit should bear witness against it self; and the word of the Spirit would be contrary to the word of the Spirit.

And moreover, if any shall pretend to abolish (by the Authority or inspiration of the Spirit) those Ordinances and Institutions which were settled by Christ, or Christ in his Apostles; it would be unreasonable to credit them, without the same Testimonials (such Miracles as they wrought) by which they were erected. But the Quakers are far enough from shewing such a zeal for their pretended Ministry and Order, And further, we are obliged not to receive another Gospel (and that by the Holy Spirit) though an Angel from Heaven should preach it: and we are warned not to believe any other as Truth Divine against it, though many Wonders should be wrought for confirmation.

§. 7.

The third thing I must reply to is, that our knowledge of the mind of God by the Scripture, is uncertain. I answer:

§. 8.

If you mean a knowledge of all Gods mind, you

you are not to expect it ; it you mean all that is there contained, it is not necessary : and you may go to Heaven, and do your duty, without such a vast knowledge ; and if you endeavour it in your places, and as God hath given you the means, it will not be your sin, much less your condemnation, that you do not know it all. Sure there are many Babes in Christ's Family, yet they are Children, and all are first Babes : and that would be a Monster never yet seen in the Church of Christ, a new-born Babe knowing the mind of God contained in the Scripture, as fully as the most serious Christians of the longest standing ! Jesus Christ himself grew in wisdom, and in stature : and I intreat you be content to leave a little of the mind of God, to be found out in the Scripture by the generations to come.

If you mean our knowledge of the mind of the Spirit is uncertain, so far as it is necessary for our living in an acceptable manner to God, soberly, righteously, and godly in this present world, and to attain Heaven at last ; it is a great mistake : for if pride, lust, and idleness stand not in our way, there is no person (that hath a few grains of Reason) but may understand so much of the mind of God by the Scripture, as is necessary for him to know to his eternal salvation.

§.9.

But if you talk of the Scriptures being a dead Letter, and not moving, and teaching with a voice, or impulse, without our reading, praying, and applying it in the Lords strength, you talk at a strange random ; as if God had given us our eyes and brains, only to look after the world, and the things thereof ; but in the knowledge of God we must be meerly passive.

A



A KEY

TO THE

Quakers

Usurped, and (to most)

UNINTELLIGIBLE

P H R A S E S.

THere is not any thing in the Quakers Method of deluding, which doth more tend to the insnaring of unwary Souls, than their asserting their false, Antichristian, and Anti-Scriptural Tenets, under Scripture-Words and Phrases, and in those very Terms wherein are expressed the Truths of God ; while in the mean time, they mean nothing less than their true import, and what People (who are not well acquainted with their Tenets) suppose them to mean,

A Key to the Quakers Phrases.

mean. By this Artifice they beget a good Opinion of themselves and Errours with too many, and by degrees so vitiate their Principles, that in a short time they are prepared to embrace the grossest errors bare-faced.

I shall therefore (as a work of no small use to such who are attempted by them, or who have a Call or opportunity to deal with them for their convincing or confuting; or the securing others who are in danger by them) give you a true and candid account of their sense and meaning of a multitude of Scripture and Religious Phrases, which they utter and apply to their falshoods: and also of their new-coin'd Words and Phrases, which are more peculiar to their Sect and Notions. I dispose them Alphabetically, for their more ealie finding on any occasion.

A.

Above.

NOT in locality but excellence: so Christ and Heaven (they say) are above, *i. e.* excellent, and may therefore be nothing but what is within them.

The Anointing.

The Light within, Christ, the Spirit essentially.

Assembling.

Meeting in Spirit.

Assurance.

What they feel in themselves (not what they believe from the Scripture) the inward witness, *viz.* experience, teachings of the light within.

Babylon.

B.

Babylon.

All the Ordinances, Worship, Faith, Obedience, that have any thing of a form or visible in them; or that are gathered from the written Word, or pretended to be so.

Baptism.

Not any thing by Water, but the Spirit, i. e. the Quakers Spirit, to an obedience and devotedness to the light within, and inspirations and immediate teachings.

Blasphemy.

To speak against the light within every man to be Christ and God, and what they hold it to be.

Blind.

Not to acknowledge the light within to be Christ; not to know by immediate inspiration.

The Blood of Christ.

The life of Christ, i. e. the power of the light in them.

The spiritual Blood, which they say came down from Heaven, and was part of a spiritual Body which Christ brought with him from thence, which dwelt for a while in the man Jesus who died at Jerusalem.

Salvation, purifying, reconciling by the Blood of Christ.

Not by the Blood of Christ shed on the Cross, but by the Blood of the spiritual Body of flesh, blood and bones, which they

A Key to the Quakers' Errors.

they say Christ descended in, which is in every Quaker as really as in the man that was the Son of *Mary* : and so salvation is by no other blood but what is in themselves.

**The Body of
Christ.**

Not that which was crucified without the Gates of *Jerusalem* in *Judea* ; but the spiritual Body aforesaid, which they say took up its Habitation, and Tabernacled in the Body of *Jesus* the Son of *Mary* ; and so the Body of Christ is as much in them as it was in him.

Bondage.

Not only our selves in bondage to sin, but the light within, the seed of God, or Christ, being in bondage under the disobedience of men.

**Born again, Re-
generation.**

Perfect Obedience to the light within, as Christ and God.

**Comprehending
Brain.**

A large understanding, or a desire of Knowledge by the use of the rational Faculty.

C.

Call.

The motions of the Light Christ in the Conscience.

Christ.

Not the man Christ *Jesus* the Son of *Mary*, which the Godhead

Godhead assumed and united to its self in one person : but the light within every man, a Christ that had nothing of Adams Nature, whose Body (now in being) was not Created, or had a beginning in time ; which was never visible to the bodily eye.

Not in any respect distinct from God the Father, and God the Holy Ghost.

Christ in the Saints. Not Christ without them, an Object of the faith and love within them ; but his very Being, his Divinity, his Soul, and his Body consisting of spiritual Flesh, Blood, and Bones ; not his Image and likeness, but the self-same in his Being and Essence.

Christs coming. In the Spirit, or his spiritual coming into his People, i.e. no other but the prevailing motions of the light within, or by inspiration.

The Command in Spirit. By immediate inspiration and motion,

Comprehension, Fleshly Comprehensions. That Opinion or Belief which is grounded on a rational demonstration, though from the Written Word of God.

Carnal. All things of a religious
E con-

Fleshly Conceivings.

concern, which we are not enlightened about, and moved to by immediate inspiration; yea, whatever hath a form, or is visible to the bodily Eye.

Those Opinions or expressions whose beginning and birth are in the humane faculties; very great weakness, if not sin and unbelief, contrary to the assured and undoubted dictates of the infallible light and Spirit within them.

Condemnation.

The reproofs and sentences of the light in the Conscience.

Conversion.

A full obedience to the light in the Conscience: a total freedom from the prevailing of any sin; such a state as the Disciples of Christ had not attained when Christ was crucified, nor *Paul* when he wrote the Epistle to the *Romans*.

Crucifying of Christ.

Not that crucifying on the Cross of wood, but a crucifying within us, by disobedience to the light in our Consciences.

A strange merit and purchase of Salvation, and way of pacifying the wrath of God for sin.

Dam-

D.

Damnation.

Being condemn'd within by the light in the Conscience; & the terror & affliction arising from thence, but nothing of a pain of sense after the body is dead, and turn'd to dust.

Darkness.

Not acknowledging the light in every man to be Christ, and being guided by its immediate teachings, as the only and all-sufficient rule.

Death of Christ.

The light within not obeyed.

The dead Body.

The Body living in sin.

Disciples of Christ.

No other but those who submit to the light within, and follow only its dictates.

E.

Election.

Christ the seed : not the persons of men and women.

Vulture's-Eye.

The understanding faculty piercing into, and earnestly seeking after Divine Knowledge.

F.

Faith.

A Believing in the light within.

Righteousness of Faith.

Those acts of Obedience performed by themselves in their own bodies, conformable to the dictates of the light within ; and in the Faith of its being Christ and the Rule.

Teaching or doing falsely.

When not from the immediate motions and teachings of the light within ; though what is taught, be in its self true ; and what is done, be in its self good.

False Prophets.

All that are called by men, however qualified otherwise ; all that teach from or out of the *Scriptures* , and not from immediate inspiration as the Prophets and Apostles , by whom the *Scriptures* were penned.

False Witnesses.

All who speak not from inspiration and inward meely divine motions, and experience not what they affirm in themselves.

Flesh.

Whatever is not from the light within originally and immediately.

Wisdom of the Flesh.

All Wisdom attained by industry.

Denying Christ come in the Flesh.

Denying Christ come in the *Flesh* of *Joseph*, *John*, *Sarah*, or any other who are Quakers.

Christ

Christ come in the Flesh. Come in their Flesh.

The Flesh of Christ. The spiritual Flesh that descended from Heaven : not the Flesh that lay buried in the Sepulchre after death.

The Fold of Christ. Christ himself.

Following Christ. Obedience to the Light within.

The Friends, Friends. All professed Quakers.

The will of the Flesh. All that is chosen by man, though he be thereto disposed by the will of God revealed in the Scripture.

G.

Preaching for Gain. Receiving any thing as the reward of preaching the Gospel.

State of Glory. The State of Peace and Joy, resulting from the witness of the light within in this life.

G O D. Father, Son, and Holy Ghost, without distinction; the light within every man, the spirit of the Quakers, every one of them; the soul, the seed, and much more that he is not.

Foundation of God. The light within, and the inspirations and motions of it.

A Key to the Quakers Phrases

The Gospel.

Christ the light within, not the written word or the sense of it, as a narrative of the good will of God to men in Christ.

H.

Handled the Word of Life.

Not as the Apostles, who handled the Body of Christ; but feeling by a spiritual sensation the motions of the light within, or the Christ within them.

Hearing the Gospel or Word. Heaven.

Listening to, and obeying the light within.

Not the place where the man Christ is above or beyond the visible skies, but the happiness they have within them.

I could never yet hear, or read them mention any other Heaven to be enjoyed by them as distinct persons, but what they have within them in this world.

Hell.

The present torment and loss within.

Preaching for Hire, Hirelings.

To have provision for the outward man, as a maintenance or reward for preaching, though no bargain be made, yea though such who receive it would preach, if they had never a penny reward in this world from those they preach to.

Hr

Holiness.

Obedience to the light within, and that without any failing.

The womans Husband at home.

Christ the light in the conscience.

L.

Idolatry.

Often for worshipping the man Christ Jesus, who is at the right hand of God, above or beyond the stars and visible Heavens; taking the examples of the *Saints* and Churches in the *Scripture* recorded, and doing likewise.

J E S U S.

The light within, the Word in the beginning, not the Son of Mary, who was made or created.

The Imaginations.

All conclusions (how demonstrable soever) which accord not with their Tenets, or are not by immediate inspiration.

Incantments, Bewitchings.

A being perswaded, and established by reason and *Scripture*, but especially, if humane arts or sciences have any hand in it.

Infidels.

All that obey not, or do not place their salvation in the light within.

E 4

Workers

Workers of Iniquity.

The Judgment, day of Judgment.

Justification.

All that live not without sinning against God.

Sin being judged in the conscience by the light within in this life.

Christ the light within obeyed.

R.

Kingdom of God.

The rule and government of the light within, and the peace and joy arising from thence.

Carnal knowledge.

All knowledge but what comes by the immediate inspiration of the light within.

L.

The Law.

Christ, the light within, the law written in the heart.

Leadings in Spirit.

The motions of the light within, immediate inspirations and teachings.

The Life.

Christ the light within.

The life of Christ.

The prevalency of the light within.

Eternal Life.

Being taken into God.

Saved by the Life of Christ.

A being saved by the prevalency of the light in the conscience.

The Letter.

The Scriptures or written Word.

The dead Letter.

The Letter that killeth.

*A Lye.
Lying.*

What is spoken (though true in it self, if) not from immediate teaching, or the light within.

*The Light
within.*

Christ, God, Father, Son, Spirit, the seed of *Abraham* and *David* according to the flesh; Jesus, the only Saviour; The Law, the Testimony; The Gospel, the Prophets; The Advocate, Righteousness; Sanctification, Justification; The only Rule, Guide, Teacher, Judge; the Way, the only way to the Father; The Truth, the Life; The Power of God, the Eternal God, God Almighty, that which pardons and conquers sin; the Judgment, the Lamb of God that is slain from the beginning; the Word in the beginning, the Creator of all things, the end of all Books, Laws, and abundance more than can be crowded into many Pages.

The Lust.

All desires that accord not to the light within, and proceed not from thence.

The

The Man Christ.

The Spiritual Body of Flesh, Blood and Bones; which they say, descended from Heaven, and dwelt in the Body of the Son of Mary, and doth also now in every Quaker.

**Cease from man,
do not bear
man.**

What the Faculties of Man have any hand in, either by inventing, working or expressing, all that comes not purely from the light within.

**Measure of God,
of Christ, of
the Spirit.**

That degree of the power and inspirations of the light within.

Meditate.

Something more or less of the very being and Essence of God the Father, Son, Spirit.

Not pondering or exercising the judgment and understanding on holy and divine Objects, but a stillness and emptiness of all thoughts, attending for the immediate impulses, suggestions, inspirations and motions of the light within.

In the Meekness.

In the light within Christ, which is meekness in the abstract; and between whom and their spirits there is no distinction.

M.

*Ministers of the
everlasting
Gospel.*

Both men and women Ministers among the Quakers, who declare from immediate inspiration, not from the Letter of the Scripture.

*Ministers of Anti-
christ, Ba-
bylon, Idol-
Shepherds.*

All such who have a mediate call from man, or preach from the Letter of the Scripture.

*Ministration of
the Spirit.*

The immediate teachings and motions of the Spirit, exclusive of all forms in worship, the will (though sanctified) in choosing, and all premeditation and acting by the prescription of the written word.

Miracles.

Sometimes Miracles in Spirit, invisible to bodily senses, or humane understanding.

*The Star of the
Morning, the
Morning of
the first day.*

Christ the light within.

*Moved by the
Holy Ghost.*

An inward immediate impulse of the light and power within.

*From the Mouth
of God.*

Immediate teachings from the light within, excluding all other.

*Mysteries of the
Kingdom,
Mysteries of
God.*

Such things as the faculties of man have no power to understand or express, no not from or by the Scripture, such things

things as are only sensated in the experience. An allegorizing the Scripture.

N.

Natural man.

Every man that is not a Quaker.

The natural man.

Every thing in man which is distinct from God, or the light within.

The New man.

Christ the light within, considered essentially.

They did by Nature the things contained in the Law.

By the new Nature, which is Christ the light, contained in the Law within the heart, which is also Christ the light.

O.

Obedience of Christ.

What is done by men, by the power, life and strength of of the light within them.

Obedience in Spirit.

Wrought by immediate impulses of the Spirit.

The Kingdom of God cometh not with observation.

The light within, and its prevalencie (which they call, and that only, the Kingdom of God) is not obtained any way by the study or consideration of the Scripture, or any thing without us.

Observers of times.

Such as keep any certain days as separated to holy use,

as the Lords-day ; or such as propose an hour or two to be spent in the Worship and Ordinances of God, or any time with limitation.

Christ the Offering.

The light within.

Offering up of Christ.

The light within disobeyed, or contending with the lusts (yea) or the right reason of men.

Officers of the Church.

Invisible Officers and Overseers, who do all their work in Spirit.

Gods Off-spring.

A part and measure of the very being of God, continuing to be in a degree as good and divine as God himself.

The Souls and Spirits (at least) of the Quakers, which they say, came out of God.

The Old man.

All that is disobedient, or not conformable to their light within.

One-ness with God, Christ Spirit.

Not relative, nor by love, or faith, or mystical Membership, but such an one-ness as leaves no room for distinction between God, Christ, the Spirit, and such whom they say are one with Christ.

Openings of Life.

Sudden workings to action, or impressions on the mind and affections, proceeding from

Springings of Life.

from within, of their own accord and motion.

**Overcome by the
Blood of the
Lamb, and the
Word of his
Testimony.**

All amounts but to an obedience to the light within (which *Smith* saith, was the Lamb of God whom *John* bid the Jews behold) and the force of the light and life within, which with them is the blood, i. e. the life of the Lamb.

P. 110

**Put Christ to
pain.**

Resisting the motions of the light within.

**The painted
Whore.**

Not only the Papals with their irreligious Pomp, but all the good words, thoughts and actions of any sort of men, who derive them not from the immediate teachings and motions of the light within; yea, all forms of Worship, according with the precepts and examples of the Scripture; and they are with them the most painted, who come nearest to the Scripture as a Rule.

**The People of
God.**

They and none but they who profess the light within every man to be Christ, the only Saviour and Teacher, and

and give up themselves to its conduct as such.

Perfect Perfection.

Not that which is sincere, or a Perfection of Parts, or sanctification throughout in part; but a being without sin in the least remains or stains of it.

Persecution.

Not only a penalty or hurt inflicted on their Bodies or Estates, but also a speaking or writing against their Principles in the most purely rational and Scriptural Authority.

The seed in Prison, and Captivity and Bondage.

The light within not obeyed, as Christ and God.

Pictures and Images.

Not only those Images and Pictures that to the bodily Eye represent Christ, or God, or the Saints, and are adored with religious worship; but all Worship, Opinions, Actions, Words, that are in imitation of the Examples, and in obedience to the Precepts contained in the Scripture.

Non-pleasers.

They who comply with men, though in things not only lawful, but also to edification.

Pollutions of the world.

Not only things in themselves sinful, as drunkenness, swea-

swearing, lying, &c. but also what ever customs they dislike and decline ; As Cuffs, Ribands, putting off the Hat, signes of respect, &c. which they say are from the Devil : all recreations, as bowling, ringing, though used seasonably and moderately.

*The Power of
God.
Praying in Spi-
rit.*

The Light within, the Christ within.

Secretly or inwardly (not with the voice) by the immediate impulses of the light and power within, without the exercise of so much as the conceptions of man.

Prayer.

Christ the light within is sometimes by them so called.

*The presence of
the Lord.*

The powerful influences and impressions of the light within, either to terrour, or peace and joy.

*The pride of
Man.*

A not submitting to their light ; and especially receiving tokens of respect, and wearing Ribands, Cuffs and Lace.

The Priests.

A word of scorn put on all indifferently, who are separated to the work of the Gospel-Ministry by men, or that receive maintenance for their work.

The

The Worlds Professors. All that are not Quakers.

Formal hypocritical Professors. All that walk in the Ordinances of Christ, commanded or prescribed in the Scripture, or in the order of the Gospel.

Spirit of Prophecy. Immediate impulses and inspirations.

False Prophets. All that act not by immediate revelation.

Prophecyng falsely. How true soever in it self, if not from their Spirit.

Publicans and Sinners. All that are not Quakers.

Walking in the pure. Walking after the dictates of the light within.

Purifying the heart by the Blood of Christ. Acting and being disposed according to inward motions, by the light and life of the Christ within them.

Q.

Quenching the Spirit. Resisting the motions of the Light within.

Quickned in the Life. Stirred up by the power within.

R.

Raised to life. Conversion to Quakerism.

Ravensing brain. Studying and following after divine knowledge, or the knowledge of divine things.

A Key to the Quakers Phrases.

Inwardly raving from the Spirit.

A recourse to the Scripture, or any thing else (except their spirit) for light and understanding in the things of God.

Carnal reasonings, Reasonings of the Flesh.

All use of the understanding and judgment of man, for searching and finding out truths about divine and spiritual things.

Received from the Lord.

By immediate Revelation.

Reconciliation.

Giving up themselves to the light within.

The Word of Reconciliation.

Christ the light within.

The Lords Redeemed.

Those who are conformed to the light within.

Redemption.

A being reduced into the state of Adam in innocency; not what was wrought by Christ in the flesh 1600 years since.

The Redeemer.

Not that Jesus Christ who is ascended above and beyond the Stars, but the light and power within every man, as such.

Refreshings in Spirit.

Something they are pleased with they know not why, and come by they know not how; As the Quakers who were refreshed at the Dutch-womans declaring, while they understood not a word she spake.

The

The New Man.

CHRIST.

*The rest of the
people of God.*

A quiet and peace within,
(though from a blind deluded
conscience.)

*The Resurrection
of Life.*

Obedience to the light in
this world.

*Resurrection of
the Body.*

Resurrection of the light
within to a dominion in the
man: for with them the body
is Christ, and Christ is the
light within. Also the Body
(which was a servant to sin),
being acted by the light and
power within.

Revelations.

Not Scripture-Revelations;
but what come by immedi-
ate inspiration to them.

Righteous ones.

Such as are without sin.

*Righteousness of
Christ.*

That which is wrought by
the power and conduct of
their Christ the light within.

*The Root of
Jesse.*

The Light within.

The Royal seed.

Christ and every Quaker.

*They who ruin
and not sent.*

All that teach the Gospel
from the Scripture, and not by
immediate inspiration.

Reprobation.

Sin.

S.

The Sabbath.

Every day, the present Rest
and Heaven of the Quakers.

A Key to the Quakers Phrases.**The Sacrifice of
Christ.**The light within obeying,
or they obeying in the light
within.**Having Salt in
themselves.**Having Christ in them-
selves.**The Salt of the
Earth.**

Christ the light within.

Salvation.Conversion to the obedi-
ence of the light within.**Sanctification.**All one with Justification,
all one with Christ, obedi-
ence to the light.**Building on the
Sand.**Making the Scripture a rule
of faith and life.**The Saviour.**The light within every
man.**According to the
Scriptures.**By immediate inspiration,
as the Prophets and Apostles
received the mind of God.**The Seed.**The light within, or the
Christ essentially within; the
Eternal Word, that which
was in the beginning with
God.**The Seed of A-
braham ac-
cording to the
Flesh.**The Eternal Word, Christ
as God.**Self-righteous-
ness.**All that is not from the
immediate motions within.**Shadows.**All Forms and external
worship.The Scriptures, which Pen
saith, are as the shadow of the
true rule, viz. living touches.

Idol-

Idol-Shepherds.

The Ministers who have a mediate call, or teach out of the Scripture.

Shut out of the Scriptures.

Cannot understand them, have nothing to do with them.

Signes and Miracles in Spirit.

No body can tell what.

All flesh must be silent.

Nothing must be said but what comes by immediate revelation from the Spirit; for all else is the voice of man, and of the flesh.

In the simplicity.

Without the use of humane understanding; or if you will, out of your wits.

To live in Sin, Sinners.

Such as have any remains of sin in them, or do at any time in any sort commit sin.

Slaying the Witness.

Disobeying the light within; but especially a resolved rejecting it as our only Rule, Teacher and Saviour.

Sons of God. Soul.

Only the Quakers.

Speaking in the Spirit.

A part, or measure of God.

Spirit of Anti-Christ.

By immediate Inspiration.

False Spirits.

That which leads to Forms, though Christ's and Gospel-Forms. All that opposes the light within to be Christ.

Spirit of Bondage.

They that ground their Doctrine on the Scripture, or any mediate thing.

Being under the power of any sin. F 3 Spi-

Spirit of God.

The light within every man, God the Father, Son, Holy Ghost, without distinction.

Spirit of the World.

Whatever is not conformable to the light within as Christ.

The Spiritual man.

Christ, or Christ in every Quaker.

The Lord hath Spoken.

What comes to them by immediate inspiration.

The Lord hath not Spoken.

Whatever is not by immediate inspiration, though it be written in the Scripture.

A true Christians State.

Being taught by God immediately, not by the Letter.

The Statutes of God.

The Law in the heart, or within.

They Steal my Word, every one from his neighbour.

Teaching Doctrines as the Word of the Lord taken out of the Scripture.

Stolen words.

All that we have out of the Scriptures, and not by immediate inspiration to our selves.

In the stillness.

An unactive attending to the light within.

Standing in the Counsels of God.

Conformity to the Teachings of the light within, and abiding therein.

Studying for divine Knowledge (& what comes thereby) from the Scripture.

Carnal toil, birth and wisdom of the flesh.

Scrapping in the Scriptures.

The

*The woman in
Subjection.*

Weakness must subject it
self to the man Christ.

*The Supper of
the Lord.*

Spiritual joy, or joy in the
Spirit from the presence and
influence of the light within :
all eating and drinking to
God, and in remembrance of
Christ.

*Sword of the
Spirit.*

Christ the light within.

What is declared by imme-
diate inspiration of the Spirit.

*Synagogues of
Satan.*

The Assemblies of any sort
of people for Divine Worship,
who are not Quakers.

T.

*Christ Taberna-
cling in the
outward vessel.*

Christs dwelling for a little
time in the body, born of the
Virgin Mary: The like of e-
very Quaker.

*Taking away
the Tables.*

All Forms and Books, as use-
less in the things of God.

Taught of God.

Taught immediately from
the light within.

*Teachings of
Men.*

All that is not immediately
inspired, though the sense and
words of the Scripture.

Cease from man.

From the Teaching by man.

*Outward Court
of the Temple
given to the
Gentiles.*

All Forms of Worship, all
visible Worship, being the
Worship of Heathens, not of
Christians.

Testify to the

Appealing or speaking to
Christ

*light in the
Conscience.*

Christ the light within.

*Bearing Testi-
mony to the
light.*

Declaring for, and from the
light within.

*The Testimony,
and the Testa-
ments.*

Christ the light and Law
within.

Thanksgiving.

Give Thanks in Spirit, or
inwardly.

*Thieves and
Robbers.*

All that are Teachers by a
mediate Call.

All Ministers but the Qua-
kers.

All that walk by Scripture-
light.

*Traditions of
men.*

The Scripture, or written-
Word.

*Trading with
the Scripture.*

Having maintenance for a
Ministry: Ministering from the
Scripture, or written-Word.

*The Birth,
In Travel.*

The time of wrestling be-
twixt convictions of the light
within and perfection.

*Trembling and
Quaking.*

The horror and conster-
nation that they are under,
from (as they say) the wrath
of God, while the flesh is judg-
ed, and they are in the hell of
condemnation; (*which is all
the hell they hold that I can
find*) and this trembling and
quaking (they say) is such as
Moses and other Prophets
were seized with at the appea-
rance of God.

The

The Truth.

No other but Christ the light within.

*Speaking Truth,
Truly.*

When it is spoken from immediate inspiration and motion of the Spirit ; but however true without these, it is falsely spoken.

*Witnessing to
the Truth.*

Declaring, or suffering for the light within, and its dictates.

V.

*The flesh of the
Vail.*

The Body wherein Christ dwelt and tabernacled, which for a while he took of the Virgin Mary ; but at the death of that, lest it no body knows where.

*The Vail is o-
ver them.*

The belief of the man Christ Jesus, which was of our nature to be the Christ, and now existing in Heaven, in that body of flesh of our nature, which he took of the Virgin Mary.

The Vessel.

The Body wherein for a while Christ dwelt : also our bodies.

*Victory over the
Devil, Sin,
Flesh, World.*

Perfection in this life, resulting from the travail of the light within.

In the Unbelief.

Not acknowledging the light within to be the onely Teacher and Saviour, whatever the faith and life otherwise may be.

The

A Key to the Quakers Phrases.

*The Uncircum-
cised and Un-
clean.*

All that are not Quakers.

Ungodly.

The same.

*Unlearned and
without Un-
derstanding.*

To be without the light
within, its teachings and im-
mediate revelations.

*The Voice of the
Lord.*

The secret immediate live-
ly touches and teachings with-
in.

W.

*Hirelings ser-
ving for Wa-
ges.*

Ministers who receive main-
tenance, little less than Rob-
bery, at least very Jewish and
Antichristian.

*Wait on the
light.*

Desisting from a search af-
ter Truth by any external
means, and passively attend-
ing to the motions and teach-
ings within.

*Watch to the
light.*

To be so listening and atten-
tive to the inward teachings,
as not either to let slip any of
its motions, or reject them.

*Blind-Watch-
men.*

Those Ministers who see
and warn by Scripture-light,
and not their light within.

*Watch to the
Morning.*

To be diligent to observe
and improve the first break-
ings forth of the power of the
light within.

The Way.

CHRIST.

The

*The way of
Truth.*

Those into which they are
led by the pure light within.

*The Whore of
Babylon.*

All forms of Worship, visi-
ble Worship, all that is belie-
ved or practiced from the
written Word.

Will of God.

The commands from with-
in, from the light.

*Will of Man,
Will of the
Flesh.*

All that we Chuse by the
direction of the understand-
ing; or in which the humane
faculties have any thing to do.

Will-worship.

What ever Worship is not
from the motions of the light
within.

*Children of Wis-
dom.*

The Quakers, born to the
light within.

We Witness.

We experience, we speak it
from the testimony and feeling
of the light and motions with-
in. And Pen saith, *This is
right witnessing, to witness what
they experience.* But they that
testifie what they believe from
the Scriptures, and right ra-
tional demonstrations, go by
hear-say and reports, but can-
not witness it.

The Word.

*The Word of
God.*

No other but Christ the
Eternal God.

*The Word of
the Lord.*

The secrets of

The inward power and mo-
tions

A Key to the Quakers Phrases.

*the Work of
God.*

tions, neither wrought nor perceived by, or with the use of the humane understanding and will.

*Righteousness of
works.*

Whatever man hath any hand in, or doth Chuse.

The World.

All that are not Quakers.

*Worship in Spi-
rit.*

Not the Worship where the heart and will goes along with the outward appearance, but what is from the motions of the light within.

*Wrath of God,
Day of Wrath.*

The inward judgings and terrours by the light Christ within, and that in this world.

*The Writings
when spoken
diminishingly.*

The Scriptures or written Word.

I have the witness of my Conscience, that I have not in this Key in any measure abused or wronged the Quakers; but have declared what in their Writings and verbal Converse I have found to be true, and could have proved by particular instances, but for being too large.

And for that, they who weigh what is written in the body of the Book, may find satisfaction in the most if not all of them.

THE CONCLUSION.

I Have not in this Treatise dealt with the more minute and light Errors and Absurdities of the Quakers, because they would amount to too large

The Conclusion.

large a Volume for this Subject; and I love not to tythe Mint, Annis and Cummin, where weightier matters call forth my thoughts. Where the Lord shall make what hath been written convincing and effectual, those Superstructures and Appendices of the conceit of Perfection, denying the sober use of civil Ceremonies, unnecessary scrupling at modest Ornaments, Pedantick Words, Phrases and Gestures, obstinate Jewish and Ceremonious respect to this or that place for Worship, and a multitude more, will quickly and easily dissolve of themselves.

I doubt not but all whose Judgments are not in Captivity to the silliest Errors, will conclude with me, that *Quakerism is no Christianity*; yea, *Not consistent with Christianity*; being no more capable of dwelling together in one Breath, than light and darkness in their absolute and supream Dominion. I am perswaded that all who have honest meanings among the Quakers, little think that in turning to Quakerism, they turn Christianity out of Doors: yet it is a truth, a sad truth, that calls for more serious notice than themselves, or most others afford it, who profess (and that sincerely) a love to Truth and Souls.

My greatest discouragement in writing this Treatise, was from the sense of the Quakers being out of the reach of Scripture and Reason, to almost, or altogether a spiritual *delirium*. Yet I was not without some encouragement, from my hopes that the Lord would bless it to the informing and securing of many whose feet are yet out of their snare. I have not a little been a-
mazed,

The Conclusion.

mazed, to read in their Authors such Expressions, as prompt us to develt our selves of being men, that we may be Christians: As if Rational and Spiritual, God and the Scriptures, Understanding and Christianity were mortal foes. I intended a Chapter by it self to demonstrate Quakerism to be no Christianity, from its excluding right Reason, any thing called Reason from having to do in the search after Christianity, its choice, Defence or Approbation.

I care not if I collect a few, for my Readers satisfaction.

Smith's
Prim. pag.
36.

Quest. How do you manifest this inward foundation, which you say is Christ, to be the true and only foundation which God hath laid?

Ans. From the feeling we have of it, by which we know, that it is sure in us, and from the sure and certain knowledge which we have of it in the feeling, we manifest it from its own Nature and Being, to its own Nature and Being.

You may here perceive what a reasonable Religion the Quakers is; whose demonstration is nothing else but sense and feeling; and this sense and feeling nothing is capable of, but the very nature and being of this Foundation.

He proceeds further, pag. 65.

Quest. And can none have true faith unto salvation and life Eternal, but such as are of your Opinion?

Ans. We are not in any Opinion, but in the principle of Life, by which we are saved and receive life; and in this state we stand, not in any Opinion, but in a feeling of life and salvation; for all opinions are imaginations and apprehensions, in which none feels the life and salvation in Christ, but

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The Conclusion.

what they apprehend in the natural part, unto that they give up their own beliefs, and sorts from the life in themselves, and neither believe unto salvation, nor receive Eternal Life. *Smith prim. p. 61.*

I shall not trouble you with an explanation of these uncouth Phrases: you may turn to the Key, and resolve your selves. Sure, it is the way to understand truths, we may caviere our understandings, and judge the most ensual to have most of the Spirit. Mr. Pen is much of the same mind.

He calls those disputing from the Scriptures, *Dry-cavilling letter-mongers.* *Princeton* is a little ingenious, when he saith in his *Questions concerning Unity*, pag. 4. *Wherein I confess my heart exceedingly despised them, and cannot wonder that any wise man did, or doth yet, despise them.*

Speaking of the way the Quakers have to get Profelytes, being without rational demonstrations.

This is far from the Apostles Doctrine and Practise, who demonstrated by Reason that Jesus was the Christ, who reasoned with *Felix*, and exhorts to be ready to give a Reason of the hope that is in us, to every one that shall ask us.

I expect some Replies to my Book agreeable to this irrational humour. But I desire those who shall think fit to undertake an Answer, that they would not play the Rats, and know here and there a scrap, leaving the grand designs and Demonstrations of it untouched. I do assure them, I am not arrived yet in my own Opinion to such a perfection, but I am willing to learn from (even) my Adversary: although I must likewise acknowledge, I am not very big with expectation from the Quakers power of con-

The Conclusion.

convincing: But if they shall instead of answering, fill some sheets with personal reproaches and reflections, which do not render the things asserted more or less true: I bless God, I am too much above them to be moved, and have cast up my accounts of those costs before I began this building.

- If they shall deny what I charge them with in my Book, they must discard their Authors I quote, or prove I give not the sense of their words. I shall be glad of the former, and I fear not the later.

- I desire the Quakers from henceforth, if they will maintain Moral honesty, even such as many Heathens were possessed of; that they would no more call themselves Christians, until they fall under another Conversion: for it is gross Hypocrisy and Cheating, if not of themselves, yet of others: And although some of them have scorned my Prayers, and told me they hated I should pray for them: I shall love them with so much benevolence, as to beg of God to convince them of the Truth, by this or what means he pleaseth. that they may not only be loved of the truly good with good will, but also delight; but above all, that they may glorify God on Earth in a better way, and enjoy God in Heaven to a greater blessedness, than their Principles express. I have done.

But let every man prove his own work, and then shall he have rejoycing in himself alone, and not in another.

FINIS.



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